

Volume

1

Commentary On Shaikh Muslim Ibn Taymiyyah's
AL-'AQĪDAH AL-WÂSITIYYAH



عقيدة الواسطية

Commentary On Shaikh Al-Islâm
Ibn Taymiyyah's

AL-'AQĪDAH AL-WÂSITIYYAH

By:

The Virtuous Shaikh, Al-'Allâmah
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Al-'Uthaymin (رحمته الله)

Authorized by the Charitable Foundation of
Shaikh Muhammad bin Salih Al-'Uthaymin





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شرح العقيدة الواسطية

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The Virtuous Shaikh, Al-'Allâmah
Muhammad bin Sâlih Al-'Uthaimîn (رحمته الله)

Authorized by the Charitable Foundation of
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The Most Beneficent, the Most Merciful

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

All praise is due to Allāh. And may the *Ṣalāh* and *Salām* be upon our Prophet Muḥammad ﷺ, his Household and all of his Companions.

As for what proceeds:

This is the book: *Sharḥ Al-'Aqīdah Al-Wāsiṭiyyah* by the virtuous *Shāikh* Muḥammad bin Ṣāliḥ Al-'Uthaimīn. We are producing it for the students of knowledge after the completion of its review by the *Shāikh* himself, may Allāh preserve him. Thus, he corrected, revised, and added important additions to it. Therefore, it resulted in an appealing new form.

The book, *Al-'Aqīdah Al-Wāsiṭiyyah*, authored by *Shāikh* Al-Islām Ibn Taymiyyah, may Allāh have mercy upon him, is a beneficial book summarizing the creed of the People of the *Sunnah* and the *Jamā'ah* with the clearest clarifications and simplest of expressions. Hence, despite this booklet's small size, it is among the best of what has been collected and written on the topic. There is no better evidence of this, than the great care of the scholars in explaining it, and teaching it to the students of knowledge.

Our scholars have been keen to teach their students such summarizing texts, then, after that, they move on to what is broader and more encompassing.

The virtuous *Shaikh* Muḥammad bin Ṣāliḥ Al-'Uthaimīn - may Allāh bring benefit through his knowledge - followed this method. He used to always stress focusing on the likes of these summarized texts, and memorizing them.

Thus, in his classes on creed, for example, he would teach the book *Al-'Aqīdah Al-Wāsiṭiyyah* and *Kitāb At-Tawḥīd* by *Shaikh* Al-Islām Muḥammad bin 'Abdul-Wahhāb, may Allāh have mercy upon him. In *Fiqh*, (he would teach) the book *Zād Al-Mustaqni'* by Al-Ḥajjāwī, may Allāh have mercy upon him, in *Al-Farā'id* (inheritance law); *Manzūmah Al-Qalā'id Al-Burhāniyyah*, in *Naḥw* (grammar); *Al-Ājru-miyyah*, and so on for the rest of his classes.

Consequently, this method had a profound influence in the souls of his students and those who listened to him. So his books and audios spread throughout the Islamic lands of the east and the west, and by that, Allāh brought tremendous benefit.

This encouraged publishing houses to bring out the writings and booklets of the *Shaikh*, may Allāh preserve him, and for a long time this was the case with Dār Ibn Al-Jawzī publishers and distributors. So, all praise is due to Allāh, Exalted is He, and we thank Him for making that easy for us.

This book has been published before. However, in reality, it was not given its rightful examination and the verification by the *Shaikh*, may Allāh rectify him. This is why, the virtuous *Shaikh* reviewed the book, corrected it, looked it over and amended what was lacking in the first edition.

Accordingly, this edition of the book is truly better than the one that preceded it.

My Work in the Book:

I verified the *Ḥadīths* and the *Āthār* (narrations) that I was

able to find. So, if it was in the Two *Ṣaḥīḥs*, or one of them, I considered them to be sufficient. And if found in other than them, I would refer it to the most important of them in the interest of brevity. We also mentioned what was said about it from authenticity and weakness, taking the statements of the scholars who are considered in this science, as guide; without us adding more than that.

I indexed the *Ḥadīths* of the text and the commentary, as well as another index for the topics of the book.

I chose not to mention the biography of *Shaikh* Al-Islām Ibn Taymiyyah, considering the numerous biographies produced about him, may Allāh have mercy upon him, to be sufficient.^[1]

As well, we mentioned a brief biography for *Shaikh* Muḥammad bin 'Uthaimīn, which was written by our brother Walīd bin Aḥmad Al-Ḥusain.

This is the small effort (that I produced), and I am aware that there are those among the students of knowledge who are more worthy of this work. Thus, I ask Allāh, Exalted is He, for pardon and forgiveness, and to guide us to whatever goodness and correctness it contains.

As I see that it is obligatory upon me to thank Allāh, the Mighty and Sublime, first and foremost. Then, to the virtuous *Shaikh* Muḥammad bin 'Uthaimīn, may Allāh benefit with his knowledge, who appointed us to take care of printing this book, verifying its *Ḥadīths* and reviewing it.

As I also thank the brothers from Dār Al-Ḥasan publishing

[1] Like: *Al-'Uqūd Ad-Durriyyah* by Ibn 'Abdul-Ḥādī, *Al-Kawākib Ad-Durriyyah* by the *Shaikh* Mar'ī Al-Karamī Al-Ḥanbalī, *Ar-Radd Al-Wāfir* by Ibn Nāṣir Ad-Dīn Ad-Dimashqī, *Al-A'lām Al-'Aliyyah* by Al-Bazzār, and the many others.

and distribution in Jordan, who did the typesetting and formatting.

In conclusion, I ask Allāh, Exalted is He, to make this work sincerely for His Face, there being no one who has a share in it. Also, to forgive me whatever mistakes it contains. Indeed, He is the Hearing, Responding, and may the *Ṣalāh* and *Salām* be upon our Prophet Muḥammad ﷺ, his Household and all of his Companions.

Sa'd bin Fawwāz Aṣ-Ṣumayyil

Al-Khobar

A Brief Biography of *Al-'Allāmah Muḥammad bin* *Ṣāliḥ Al-'Uthaimīn* 1347-1421H

His Name, Lineage and Birth

He is the virtuous *Shaikh*, the scholar, the *Muḥaqqiq*, the *Faqīh*, the *Mufasssir*, the *Wari'*, the *Zāhid*, Muḥammad bin Ṣāliḥ bin Muḥammad bin 'Abdur-Raḥmān Āl 'Uthaimīn, from Al-Wahbah, from Banū At-Tamīm.

He was born on the eve of the 27th of the blessed month of Ramaḍān, in the year 1347 H, in 'Unaizah - one of the cities of Al-Qaṣīm - in the Kingdom of Saudi Arabia.

His Educational Upbringing

His father - may Allāh have mercy upon him - enrolled him as a student to learn the Noble Qur'ān, with his maternal grandfather, the teacher 'Abdur-Raḥmān bin Sulaimān Ad-Dāmigh, may Allāh have mercy upon him. Then, he learned writing and some arithmetic, and the texts of *Ādāb* (literatures), in the *Madrasah* (school) of *Al-Ustādh* 'Abdul-'Azīz bin Ṣāliḥ Ad-Dāmigh - may Allāh preserve him - and that was before he enrolled in the *Madrasah* of the teacher 'Alī bin 'Abdullāh bin Ash-Shaḥītān - may Allāh have mercy upon him - where he memorized the Noble Qur'ān

by heart, while he had not yet passed the age of 14.

Also, under the guidance of his father - may Allāh have mercy upon him - he was encouraged to seek *Sharī'ah* knowledge, and at that time, the virtuous *Shaikh*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī, may Allāh have mercy upon him, was teaching '*Ulūm Ash-Sharī'ah* and Arabic, in *Al-Jāmi'* *Al-Kabīr* at 'Unaizah. Furthermore, he had appointed two of his senior students^[1] to teach the newer students. Thus, the *Shaikh* enrolled into the circle of *Shaikh* Muḥammad bin 'Abdul-'Azīz Al-Muṭawwa' - may Allāh have mercy upon him. Until he obtained from the knowledge regarding *Tawḥīd*, *Fiqh* and grammar what he obtained.

Then, he attended the circle of his *Shaikh*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī - may Allāh have mercy upon him - with whom he studied *Tafsīr*, *Ḥadīth*, the Prophetic *Sīrah*, *Tawḥīd*, *Fiqh*, *Uṣūl*, inheritance laws, and grammar. He also memorized summary texts in these areas of knowledge.

The virtuous *Shaikh*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī - may Allāh have mercy upon him - is considered his first *Shaikh*; since he took from him the knowledge, by becoming familiar with it and its methods, more than anyone else. Therefore, he was influenced by his methodology, his way of fortifying the fundamentals, his method of teaching, and his manner of following the evidences.

And while *Shaikh* 'Abdur-Raḥmān bin 'Alī bin 'Awdān - may Allāh have mercy upon him - was a judge in 'Unaizah, he read texts in the knowledge of inheritance with him, just

[1] They were *Shaikhs* Muḥammad bin 'Abdul-'Azīz Al-Muṭawwa', and 'Alī bin Ḥamad Aṣ-Ṣāliḥī, may Allāh have mercy upon them.

as he read (texts) in grammar and eloquence with *Shaikh* 'Abdur-Razzāq Al-'Afifī, during his tenure as a teacher in that city.

Upon the opening of the Knowledge Institute (*Al-Ma'had Al-'Ilīmī*) in Ar-Riyādh, one of his brothers^[1] indicated that he should enroll in it. So he sought the permission of his *Shaikh* *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī - may Allāh have mercy upon him - and he granted him permission and he enrolled in the Institute during the years of 1372-1373H.

During the two years he was enrolled at the Institute in Ar-Riyādh, he benefited from the scholars that were teaching therein at that time, and among them were *Al-'Allāmah*, *Al-Mufasssir* *Shaikh* Muḥammad Al-Amīn Ash-Shinqīṭī, the *Shaikh*, the *Faqīh* 'Abdul-'Azīz bin Nāṣir Rashīd, and the *Shaikh* and *Muḥaddith* 'Abdur-Raḥmān Al-Afrīqī - may Allāh, Exalted is He, have mercy upon them all.

During that time, he began studying with his eminence *Shaikh*, the '*Allāmah* 'Abdul-'Azīz bin 'Abdullāh Ibn Bāz - may Allāh have mercy upon him. He read before him, in the *Masjid*, from *Ṣaḥīḥ Al-Bukhārī*, and from the writings of *Shaikh* *Al-Islām* Ibn Taymiyyah. He also benefited from him in the knowledge/science of *Ḥadīth*, examining the views of the *Fuqahā'* of the different *Madhhab*s, and comparisons between them. Moreover, his eminence, *Shaikh* 'Abdul-'Azīz bin Bāz - may Allāh have mercy upon him - is considered his second *Shaikh*, due to obtaining (knowledge from him) and being influenced by him.

Then, in the year 1374H., he returned to 'Unaizah, and began studying with his *Shaikh*, *Al-'Allāmah* 'Abdur-Raḥ-

[1] That being *Shaikh* 'Alī bin Ḥamad Aṣ-Ṣāliḥī, may Allāh have mercy upon him.

mān bin Nāsir As-Sa'dī, while continuing his studies by enrolling in the College of *Sharī'ah*, which became a part of the *Imām Muḥammad bin Sa'ūd Islamic University*, where he attained a diploma of higher learning.

His Teaching

His *Shaikh* observed his cleverness and the speed at which he attained knowledge. Thus, he encouraged him to teach, while he continued to be a student in his circle. So, he began teaching in the year 1370H in *Al-Jāmi' Al-Kabīr* in 'Unaizah.

Upon his graduation from the Knowledge Institute in Ar-Riyādh, he was appointed to teach in the Knowledge Institute in 'Unaizah, in the year 1374H.

In the year 1376H, his *Shaikh*, *Al-'Allāmah 'Abdur-Raḥmān bin Nāsir As-Sa'dī* - may Allāh have mercy upon him - passed away, so he replaced him as *Imām* at *Al-Jāmi' Al-Kabīr* in 'Unaizah, as *Imām* for the two 'Eid prayers in ('Unaizah), and teaching in the National Library of 'Unaizah, of the *Jāmi'*, which was founded by his *Shaikh* - may Allāh have mercy upon him - in the year 1359H.

When his students increased and the library became insufficient to accommodate them, the virtuous *Shaikh* - may Allāh have mercy upon him - began teaching in the *Masjid* of *Al-Jāmi'* itself. Students gathered around him, and they flocked from around the Kingdom as well as other than it, until they have reached hundreds in some of the lessons. And these students were seriously seeking knowledge, not merely coming to listen. He continued as *Imām*, *Khaṭīb*, and teacher, until his death - may Allāh, Exalted is He, have mercy upon him.

The *Shaikh* remained a teacher in the Knowledge Institute from the year 1374H to the year 1398H, when he was

transferred to teaching in the College of *Sharī'ah* and *Uṣūl Ad-Dīn* in Al-Qaṣīm, part of the *Imām Muḥammad bin Sa'ūd Islāmīc University*, and he continued a professorship there until his death, may Allāh have mercy upon him.

He also taught in Al-Masjid Al-Ḥarām and Al-Masjid An-Nabawī (the Prophetic Masjid) during *Hajj* season, *Ramāḍān*, and summer breaks, from the year 1402H until his death, may Allāh have mercy upon him.

The *Shaikh* - may Allāh have mercy upon him - possessed a method of teaching that is unique in its quality and its success. He would engage his students and take their questions. He would also deliver the lessons and lectures with high eagerness and a soul that is (full of) tranquility and confidence; delighted in spreading knowledge and bringing it closer to the people.

His Contributions to Knowledge

His magnificent efforts - may Allāh have mercy upon him - became apparent during his more than fifty years of conferring and sacrificing in the spread of knowledge, teaching, exhortations, guidance, instruction, delivering lectures, and calling (*Da'wah*) to Allāh, Glorious and Exalted is He.

He had great concern for writings and issuing *Fatwās* and answers, which were distinguished for their firm foundation in knowledge, resulting in tens of books, treaties, lessons, *Fatwās*, *Khuṭbahs*, interviews and articles. Similarly, the result was thousands of hours of audio recordings of his lectures, *Khuṭbahs*, interviews, radio programs, and his educational lessons in *Tafsīr* of the Noble Qur'ān, his distinguished explanations of the Noble *Ḥadīth*, the Prophetic *Sīrah*, and texts and textual poems (*Manzūmāt*) in the knowledge of *Sharī'ah* and grammar.

In compliance with the principals, rules, and guidelines which the virtuous *Shaikh* - may Allāh have mercy upon him - established for the dissemination of his books, treatises, classes, lectures, *Khutbahs*, *Fatwās* and interviews, the Charitable Foundation of *Shaikh* Muḥammad bin Ṣālih Al-'Uthaimīn - with the help of Allāh, and His facilitation - has the duty and honor of the responsibility to produce and be the caretaker of all of his contributions to knowledge.

Based upon his instruction - may Allāh have mercy upon him - a website was founded specifically for him on the world wide web^[1], for spreading the desired benefit - with the help of Allāh - and the presentation of all of his contributions to knowledge, from his writings and audio recordings.

His Other Works and Endeavors

Aside from these fruitful endeavors in the field of teaching, writing, the office of *Imām*, giving *Khutbahs*, *Fatwās*, and *Daw'ah* to Allāh - Glorious and Exalted is He - the virtuous *Shaikh* - may Allāh have mercy upon him - was involved in many other successful works, including;

- ❖ Member of the Board of Major Senior Scholars in the Kingdom of Saudi Arabia from the year 1407H until his death.
- ❖ Member of *Al-Majlis Al-'Ilīmī* (the Scientific Council) for the *Imām* Muḥammad bin Sa'ūd Islamic University during the two academic of 1398H-1400H.
- ❖ Member of the *Majlis* (Council) for the College of *Sharī'ah* and *Uṣūl Ad-Dīn* at the Al-Qāṣīm branch of the *Imām* Muḥammad bin Sa'ūd Islamic University, where

[1] - www.binothaimeen.com

he was the head of the Department of '*Aqidah* (creed).

- ❖ At the later period of his teaching at the Knowledge Institute, he participated in the membership of the Commission of Plans and Curricula for Educational Institutes. Furthermore, he authored a number of curricula therein.
- ❖ Member of the Committee for Guidance during *Hajj* season, from the year 1392H until his death - may Allāh, Exalted is He, have mercy upon him - for which he held lessons and lectures in Makkah and its precincts, and gave *Fatwās* on various issues as well as *Sharī'ah* judgments.
- ❖ He headed the Charitable Society of Memorization of the Noble Qur'ān in 'Unaizah, from its foundation in the year 1405H until his death.
- ❖ He delivered numerous lectures throughout the Kingdom of Saudi Arabia for diverse categories of people, as well as delivering lectures over the phone for groups and Islamic centers throughout the world.
- ❖ He was one of the senior scholars of the Kingdom of Saudi Arabia who answered the questions of those seeking clarification in matters related to rulings of the religion and its fundamentals, in creed and *Sharī'ah*. This occurred via radio programs in the Kingdom of Saudi Arabia, and the most popular of those programs was *Nūr 'alad-Darb* (Light on the Path).
- ❖ He committed himself to answering questions via telephone, as well as those written and taken in person.
- ❖ He arranged scheduled educational meetings; weekly, monthly and annually.
- ❖ He participated in a number of conferences which were

held in the Kingdom of Saudi Arabia.

- ❖ Because of his great concern for educational conduct and exhortation, he demonstrated great concern for giving guidance and direction to the students for the proper methodology in the pursuit of knowledge and its acquiescence, he worked in uniting them and persevered in teaching them, and he bore their many questions, showing great concern for their affairs.
- ❖ And the *Shaikh* - may Allāh have mercy upon him - was engaged in numerous fields of goodness, areas of righteousness, and kindness to the people, hastening in fulfillment of their needs, authoring trusts and covenants among them, and conferring advice to them, with truth and sincerity.

His Status in Knowledge

The virtuous *Shaikh* - may Allāh have mercy upon him - is counted among those firmly rooted in knowledge, to whom Allāh conferred - by His Grace and Honor - firm foundations, a tremendous grasp of the knowledge of the evidences and following them, the derivation of rulings, and beneficial points derived from the Book and the *Sunnah*, and a profound understanding of the Arabic language, in meaning, articulation, and eloquence.

And due to what he was blessed with, of the noble characteristics of the scholars, and their praiseworthy manners, and the combination of knowledge and action, the people loved him with a tremendous love, and everyone held him in the highest esteem. Allāh provided him with their acceptance, and they became at ease with his views in issues of *Fiqh*, and turning to his lessons, his *Fatwās*, and his contributions to knowledge, and they drank from the springs of his knowledge, and they benefited from

his advice and his exhortations.

He was awarded the International King Faiṣal - may Allāh have mercy upon him - Prize for Service to Islam in the year 1414H. The list of achievements for which the Selection Committee for the Board granted the prize, include the following:

Firstly: His embodiment of the virtuous manners of the scholars, of which the most prominent is *Al-Wara'*, magnanimity, saying the truth, working for the welfare of the Muslims, and advice to their elite and average people.

Secondly: His benefiting the masses with his knowledge, in lessons, *Fatwās*, and writings.

Thirdly: His delivering beneficial general lessons in various regions of the Kingdom.

Fourthly: His beneficial participation in many Islamic conferences.

Fifthly: Following a distinguished path in *Da'wah* to Allāh with wisdom and the best exhortation, and being an example of living according to the methodology of the righteous *Salaf*, in thought and manners.

His Children

He had five sons, and three daughters. His sons are 'Abdullāh, 'Abdur-Raḥmān, Ibrāhīm, 'Abdul-'Azīz, and 'Abdur-Raḥīm.

His Death

He died - may Allāh have mercy upon him - in the city of Jeddah, before *Maghrib* on Wednesday, the fifteenth of *Shawwal*, in the year 1421H.

His funeral prayer was held in Al-Masjid Al-Ḥarām, after 'Aṣr prayer on Thursday. Then, he was followed by the thousands of those who prayed and throngs of attendees, and buried in Makkah Al-Mukarramah.

After the Friday prayer the following day, *Ṣalāt Al-Ghā'ib* (the funeral prayer in absentia) was performed for him, in all of the cities of the Kingdom of Saudi Arabia.

May Allāh shower the mercy in store for the most righteous upon our *Shaiikh*, and settle him in His most spacious of (His) Gardens, and confer His forgiveness and pleasure upon him, and reward him with goodness for all that he did for Islam, and for the Muslims.

Al-Lajnah Al- 'Ilimiyyah (the Knowledge Committee) at the Charitable Foundation of *Shaiikh* Muḥammad bin Ṣāliḥ Al-'Uthaimīn

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The Introduction of the Second Edition

Indeed, all praise is due to Allāh. We praise Him, ask His help and His forgiveness. We seek refuge in Allāh from the evil of our selves and our mischief of our deeds. Whomever Allāh guides, none can misguide him. And whomever is misguided, none can guide him. And I bear witness that there is none worthy of worship except Allāh, Alone, without partners for Him. And I bear witness that Muḥammad is His Servant and Messenger, may the *Ṣalāh* and abundant *Salām* of Allāh be upon him, his Household, his Companions and all those who followed them faithfully, until the Day of Recompense.

To proceed: Indeed, Allāh, Exalted is He, has favored us with the explanation of *Al-'Aqīdah Al-Wāsiṭiyyah* which was authored by *Shaiikh Al-Islām* Ibn Taymiyyah, concerning the creed of the People of the *Sunnah* and the *Jamā'ah*, which was a lecture delivered to the students who studied it under us in the *Masjid*. And because of their eagerness in preserving the lesson, they recorded it, then transcribed it into writing based upon these recordings.

It is well known that the explanation that received from a lecture is not like the explanation that is written and edited. That is because the first one is more susceptible to decrease and increase than the second one.

Many publication companies have requested printing it. And Maktabah Ṭabariyyah has preceded in that. Thus, it published it in a fresh look, along with beneficial notes,

verification and references for its *Ḥadīths*, by our brother Abū Muḥammad Ashraf bin 'Abdul-Maqsūd bin 'Abdul-Raḥīm, may Allāh facilitate him to what is right, and reward him with good.

But, since the explanation that is received from a lecture is not like the explanation that is written and edited, I found it important to read the explanation with great care in order to produce the explanation in a way that was satisfactory. Therefore, I did that, and to Allāh is the praise. Furthermore, I deleted what is not needed and added that which was needed.

I ask Allāh, Exalted is He, to bring benefit by it, as He brought benefit from its original, and to make us from those callers to the truth and its supporters. Indeed, He is Near, and responds.

The author:

Muḥammad Al-'Uṭhaimīn

27/3/1415 AH

Introduction

In the Name of Allāh, the Beneficent, the Merciful. May the *Ṣalāh* and *Salām* be upon our Prophet, Muḥammad, his Household and all of his Companions.

Thereafter;

Indeed, this book, entitled *Al-'Aqīdah Al-Wāsiṭiyyah* was written by the great scholar of the *Ummah* in his time: Abū Al-'Abbās, *Shāikh Al-Islām*, Aḥmad bin Abdul Ḥalīm bin 'Abdus-Salām bin Taymiyyah Al-Ḥarrānī, may Allāh have mercy upon him. Who died in the year 728 AH.

The prestige of this man - which he is thanked for, and which we hope Allāh rewards him for - in defense of the truth and the confrontation of the people of falsehood, is something known to anyone who reads and researches in his books.

The reality is that he is one of the favors of Allāh upon this *Ummah*. For by him, Allāh, Glorious and Exalted is He, restrained tremendous dangerous matters from the Islamic creed.

This book is written as a summary, entitled: *Al-'Aqīdah Al-Wāsiṭiyyah*. It is authored by *Shāikh Al-Islām* when a man who was a judge in (a place known as) Wāsiṭ came to him, and complained of the people's suffering from the methodologies deviating in matters of the Names and Attributes of Allāh. Therefore, he wrote this (book of) creed which is regarded as the core for the creed of the People of *Sunnah* and *Jamā'ah*, regarding those issues about which people spread various innovations, and about which there is a great deal of baseless talk and conjecture.

Before we begin to discuss this very marvelous book, we would like to explain that all the messages of the Messengers from their first, Nūḥ, may the Ṣalāh and Salām be upon him, to their last, Muḥammad ﷺ - each of them was inviting to *Tawḥīd*. Allāh, Exalted is He, says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you, but We inspired him (saying): "Lā Ilāha Illā Anā (there is no deity except I), so worship Me (Alone and none else)."> (Al-Anbiyā' 21:25)

And He, Exalted is He, says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Aṭ-Ṭāghūt (all false deities)."> (An-Naḥl 16:36)

And that is because the creation was created only for One and He is Allāh, the Mighty and Sublime. They were created for His worship, so that their hearts would cling to Him with veneration, exaltation, fear, hope, reliance, longing and awe, such that they would restrain themselves from everything in this world that will not aid them in singling out Allāh, the Mighty and Sublime, Alone, in these matters; since you are a creature, thus, you must belong to your Creator, who has total control of everything.

That is why the invitation of the Messengers, may the Ṣalāh and Salām be upon them, was for this significant and important matter, the worship of Allāh Alone, without

associating any partner with Him.

The Messengers whom Allāh, the Mighty and Sublime, sent to mankind did not invite people to *Tawḥīd Ar-Rubūbiyyah* as they invited to *Tawḥīd Al-Ulūhiyyah*. That is because those who denied *Tawḥīd Ar-Rubūbiyyah* are very few in number, such that those who reject this openly could not do so within the depth of their hearts. No, by Allāh, except if they had been completely deprived of their discerning senses, but they rejected it out of arrogance and condemnable pride.

The scholars, may Allāh have mercy upon them, have categorized *Tawḥīd* into three:

Firstly: *Tawḥīd Ar-Rubūbiyyah*

That is to single out Allāh, Glorious and Exalted is He, in three matters: Creating, ownership and disposition of affairs.

The evidence for that is His statement, Exalted is He:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

﴿Surely, His is the Creation and Commandment﴾ (Al-A'raf 7:54)

The evidence in the *Āyah* is that the predicate is mentioned first, whereas the predicate is supposed to be mentioned last, and the rhetorical principle is that whenever what is supposed to be mentioned last is mentioned first, that proves specificity.

Besides, consider the introduction of this *Āyah* with (the word) *Alā* (surely) which is used to express caution and emphasis:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

﴿Surely, His is the Creation and Commandment﴾ (Al-A'raf 7:54)

Not for other than Him. As for creation, this is His, and the commandment refers to the disposition of affairs.

As for ownership, its evidence, for example, is His statement, Exalted is He:

﴿وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And to Allāh belongs the kingdom of the heavens and the earth﴾ (Al-Jāthiyah 45:27)

For this proves His sole right of ownership, Glorious and Exalted is He. The evidence in this Āyah is as mentioned before (concerning the last Āyah) regarding putting forward what should come later.

Therefore, the Lord, the Mighty and Sublime, is Alone in creating, ownership, and disposition of affairs.

If you may ask: How do you reconcile between what you have acknowledged, and the affirmation of creating for other than Allāh, such as His statement, Exalted is He:

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So blessed be Allāh, the Best of creators﴾ (Al-Mu'minūn 23:14)

And such as his saying ﷺ concerning the image makers: "It will be said to them: 'Give life to that which you created.'"^[1]

^[1] Based on what was reported by Al-Bukhārī (5961) and Muslim (2107) from 'Āishah, may Allāh be pleased with her, that the Messenger ﷺ said: "Indeed the makers of these images will be punished on the Day of Judgment, and it will be said to them: 'Give life to that which you created.'"

And such as His statement, Exalted is He, in the *Ḥadīth Qudsī*: "Who is more unjust than the one who tries to create the like of My creation?"^[1]

How do you reconcile between your saying: "Allāh is alone, in creating" and these texts?!

The response is to say: Creation means bringing into existence, this is specific to Allāh, Exalted is He, alone. But as for changing something from one form to another, this is not creation in the real sense, even if it is referred to as "creation" in the case of such formation. But in reality, it is not a complete creating. For example, this carpenter made a door from wood; hence, it is said, he created a door. But the One Who created the raw material of this creation is Allāh, the Mighty and Sublime. All the people, no matter how powerful they are, can never create an Arāk tree, an ant or a fly.

Listen to the Word of Allāh, the Mighty and Sublime:

﴿يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعُفَ الطَّالِبُ وَالطَّلُوبُ﴾

﴿O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought﴾ (Al-Ḥajj 22:73)

﴿Those﴾ is a relative pronoun that includes everything

^[1] Reported by Al-Bukhārī (5953) and Muslim (2111) from Abū Hurairah, may Allāh be pleased with him.

that is called besides Allāh, be it trees, stones, human beings, Angels or any other thing, everything that they called upon besides Allāh: *﴿Cannot create (even) a fly, even though they combine together for the purpose﴾* (Al-Hajj 22:73)

So, if everyone were to individually attempt that, his incapability would be much more obvious: *﴿And if the fly snatched away a thing from them, they would have no power to release it from the fly.﴾* Even those who are called upon besides Allāh, if a fly takes something away from them, they will not be able to retrieve it from this weak fly. If a fly falls on the most powerful king on the earth and sucks up his perfume, this king will not be able to retrieve this perfume from this fly; the same is the case if it falls on his food. So, Allāh, the Mighty and Sublime, is the Sole Creator.

If you may say: How do you reconcile between your statements: "Allāh is Alone in ownership" and the affirmation of ownership for creatures, such as His statement, Exalted is He:

﴿أَوْ مَا مَلَكَتْهُ مَفَافُهُ﴾

﴿Or (from that) whereof you hold keys﴾ (An-Nūr 24:61)

(And His saying, Exalted is He):

﴿إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ﴾

﴿Except from their wives or (the captives and slaves) that their right hands possess﴾ (Al-Mu'minūn 23:6)?

The response: The reconciliation can be from two perspectives:

Firstly: Man's ownership of something is not general and complete. (For example,) I own what is under my

authority; I don't own what is under your authority; but everything is owned by Allāh, the Mighty and Sublime. So from the view of entirety, the ownership of Allāh, the Mighty and Sublime, is more general and broader ownership.

Secondly: My ownership of this thing is not a real ownership where I can do whatever I like with it. I can only do with it as the *Sharī'* commands and as the real Owner permits, Who is Allāh, the Mighty and Sublime. Supposing I trade a Dirham for two Dirhams, I do not own that, and that is not permissible for me. Hence, my ownership is limited.

Besides, I have no control over it from the view of the *Qadr*. Because the control is with Allāh, and as such, I cannot say to my sick slave: "Be healthy" and then he becomes healthy. I cannot say to my able-bodied healthy slave: "Be sick" and then he becomes sick. The real control of affairs is Allāh's, the Mighty and Sublime. If He says to him: "Be healed," he will be healed. If He says: "Be sick," he will be sick. Therefore, I do not have absolute control, from the view of legislation, nor from the view of ability. So, my ownership is restricted from the view of controlling affairs, and limited from being all inclusive and absolutely general. With this, it becomes clear to us how it is that Allāh, the Mighty and Sublime, is alone in ownership.

As for the disposition of affairs, man has the ability to dispose of affairs, but we say that this ability to dispose of affairs is limited, just like the two cases that preceded concerning ownership. So I do not have the ability to dispose of affairs for everything; I only have the ability to dispose of the affairs under my custody and control. And similarly, I do not have the authority to dispose of any affair except in accord with the *Sharī'*, which allowed this

disposition of affairs for me.

Hence, it becomes clear that our statement: "Indeed, Allāh, the Mighty and Sublime, is alone in creating, ownership and the disposition of affairs" is universally absolute, nothing is exempt from that, because nothing we have mentioned contradicts what is affirmed for Allāh, the Mighty and Sublime, concerning that.

The Second Category: *Tawḥīd Al-Ulūhiyyah*

That is to single out Allāh, the Mighty and Sublime, in worship, such that you do not be a slave to other than Allāh. You do not worship an Angel, or a Prophet, a *Walī* (a pious servant), a *Shaikh*, mother or father. You do not worship, except Allāh alone; and single out Allāh, the Mighty and Sublime, alone, by deifying Him, and worship. That it is why it is referred to as the *Tawḥīd* of *Al-Ulūhiyyah* (divinity), and it is also called the *Tawḥīd* of *Al-'Ibādah* (worship). So in reference to Allāh, it is *Tawḥīd Al-Ulūhiyyah*, and in reference to the slave, it is *Tawḥīd Al-'Ibādah*.

Worship is built upon two important things, and they are love and reverence, whose result:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَكَ رَغْبًا وَرَهْبًا﴾

﴿Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear﴾ (Al-Anbiyā' 21:90)

So, with love, there will be hope, and with reverence, there will be awe and fear.

That is why worship consists of commands and prohibitions. Commands are built upon hope and longing to draw near to the One who gave the command. And prohibitions

are built upon reverence and awe from the Magnificent One.

If you love Allāh, the Mighty and Sublime, you will indeed long for what is with Him, and you will long to draw nearer to Him, and seek the means to draw nearer to Him. So, you abide in His obedience in a complete manner. When you revere Him, you will fear Him. Whenever you want to commit an act of disobedience, you will promptly sense the greatness of the Creator, the Mighty and Sublime, and flee from it:

﴿وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا لَوْلَا اَنْ رَّءَا بُرْهَانَ رَبِّهٖۙ كَذٰلِكَ لِتَصْرِفَ عَنْهُ السُّوْءَ وَالْفَحْشَآءَۙ﴾

﴿And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and *Fāḥishah* (illegal sexual intercourse)﴾ (Yūsuf 12:24)

This is of Allāh's favor upon you. If you intend to commit a sin, you find Allāh before you, so you would be frightened, full of fear, and stay far away from disobedience, because you worship Allāh, with hope, and awe.

Then, what is the meaning of *Tbādah* (worship)?

The word *Tbādah* (worship) can be used to mean two things; to mean the action, and what is done.

It is used to mean the action, which is to worship, and it can be said: "The man worshiped his Lord" in the real manner of worship. Its usage to mean worship falls under the category of using the infinitive name to represent the infinitive. When it is used to mean the action, we define it as: subjugation to Allāh, the Mighty and Sublime, with love

and reverence, by doing what He ordered, and staying away from what He prohibited. Whoever humbles himself for Allāh, Allāh will honor him:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ﴾

﴿But honor, power and glory belong to Allāh and His Messenger﴾ (Al-Munafiqūn 63:8)

It is used for what is done, that is, the acts of worship, and according to this meaning, that one can understand how *Shaikh Al-Islām*, Ibn Taymiyyah defined it, when he, may Allāh have mercy upon him, said: "Worship is a name that refers to all of what Allāh loves, and is pleased with; sayings, actions, external, and internal."^[1]

This, with which we worship Allāh, requires that it be done with *Tawhīd*, not being done for other than Him; such as *Ṣalāh*, fasting, *Zakāh*, *Hajj*, supplications, vows, fear, reliance and the like, among the forms of worship.

If you say: What is the evidence that Allāh is to be singled out with *Ulūhiyyah* (divinity)?

The response is that: There are many evidences for that, among them are His statement:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you, but We inspired him (saying): "Lā Ilāha Illā Anā (there is no deity except I (Allāh)), so worship Me (Alone and none else).">﴾ (Al-Anbiyā' 21:25)

[1] The letter on Al-'Ubūdiyyah which is included in *Majmū' Al-Fatāwā* (10:149).

(And)

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) At-Ṭāghūt (all false deities).">﴾ (An-Nahl 16:36)

And also His statement, Exalted is He:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ﴾

﴿Allāh bears witness that Lā Ilāha Illā Huwa (there is no deity except Him), and the Angels; and those having knowledge (also give this witness)﴾ (Āl 'Imrān 3:18)

If there is no other virtue of knowledge except this point; that is Allāh informing that none testifies to His *Ulūhiyyah* except those having knowledge, (then this suffices), we ask Allāh to make us among them:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ﴾

﴿Allāh bears witness that Lā Ilāha Illā Huwa (there is no deity except Him), and the Angels, and those having knowledge (also give this witness); (He is always) maintaining His creation with Al-Qisṭ﴾ (Āl 'Imrān 3:18)

That is, with justice. Then, He confirms this testimony with His statement:

﴿لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿Lā ilāha illā Huwa (there is not deity except Him), the Mighty, the Wise﴾ (Āl 'Imrān 3:18)

This is a clear evidence that there is no deity except Allāh, the Mighty and Sublime. I testify to Lā ilāha ill Allāh and all of you testify to Lā ilāha ill Allāh

This is the testimony of truth. But if someone asks: How do you acknowledge this while Allāh, Exalted is He, affirms the existence of gods other than Him? Such as His statement, Exalted is He:

﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ﴾

﴿And invoke not any other Ilāh (god) along with Allāh﴾ (Al-Qaṣaṣ 28:88)

And such as His statement:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ﴾

﴿And whoever invokes, besides Allāh, any other Ilāh (god), of whom he has no proof﴾ (Al-Mu'minūn 23:117)

And His statement:

﴿فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ﴾

﴿So their Āliha (gods), other than Allāh, whom they invoked, profited them naught﴾ (Hūd 11:101)

And such as the statement of Ibrāhīm:

﴿أَيْفَاكَ ءَالِهَةٌ دُونِ اللَّهِ تُرِيدُونَ﴾

﴿Is it the falsehood of Āliha (gods) other than Allāh that you seek?﴾ (Aṣ-Ṣāffāt 37:86)

Among other Āyāt.

How do we reconcile between these, and the testimony that

there is no deity besides Allāh?

The response is that the *Ulūhiyyah* (divinity) of other than Allāh is false *Ulūhiyyah* (divinity), it is merely a name:

﴿إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مِمَّا أُنْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

﴿They are but names which you have named, you and your fathers, for which Allāh has sent down no authority.﴾ (An-Najm 53:23)

Their *Ulūhiyyah* is false, so even though they are worshipped and deified by the one who has strayed; they are not worthy of that worship. So the deities that are worshipped, but they are false deities:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ﴾

﴿That is because Allāh, He is the Truth, and that which they invoke besides Him is Al-Bāṭil.﴾ (Luqmān 31:30)

None of the people of the *Qiblah*, attributing themselves to Islām, will deny these two kinds of *Tawhīd*, because Allāh, the Exalted, was indeed singled out in His *Rubūbiyyah* (Lordship) and *Ulūhiyyah* (divinity); but later some people started attributing divinity to some human beings; such as done by the overzealous among the *Rāfiḍah* who said: "Alī is a god!" As did their leader 'Abdullāh bin Saba' when he went to 'Alī bin Abī Ṭālib, may Allāh be pleased with him, and said to him: "You are indeed Allāh!!"

But 'Abdullāh bin Saba' was originally a Jew; he entered to Islām and claimed partisanship to the members of the Household to bring confusion to the Muslims about their religion, was stated by *Shaikh Al-Islām*, Ibn Taymiyyah, may Allāh have mercy upon him. He said: "This was as what Paul did when he embraced Christianity in order to

destroy it."^[1]

This man, 'Abdullāh bin Saba', said to 'Alī bin Abī Ṭālib, may Allāh be pleased with him: "You are indeed Allāh!" And 'Alī bin Abī Ṭālib was not pleased with anybody exaggerating about his status, so he, may Allāh be pleased with him, out of his fairness, justice, knowledge and experience, would say on the *Minbar* in Al-Kūfah: "The best of this *Ummah* after its Prophet is Abū Bakr, then 'Umar."^[2] He was announcing that during the *Khuṭbah*, and this has been reported from him, may Allāh be pleased with him, in *Mutawātir* form.

The one who said this, and affirmed the virtue of those humans worthy of that — how could he be pleased with someone saying to him: "You are Allāh?!" That is why he gave them the worst punishment. He ordered that deep pits be dug, and they were dug and filled with firewood, and lit with fire. Thereafter, he cast these people into the fire, because the gravity of their fabrication — and refuge is sought from Allāh — was not simple.

It was said that 'Abdullāh bin Saba' fled without being

^[1] Reported by Al-Lālakā'ī in *Sharḥ As-Sunnah* (2823) from Ash-Sha'bī. And *Shaykh Al-Islām* Ibn Taymiyyah cited it in *Minhāj As-Sunnah* (1:29) and indicated those among the scholars who reported it. Al-Hāfiẓ graded it *Hasan* in *Al-Fath* (12/270).

^[2] Reported by *Imām Aḥmad* in *Al-Musnad* (1:110) and in *Faḍā'il Aṣ-Ṣaḥābah* (397). Also, Ibn Abī 'Aṣim in *As-Sunnah* (2:570), and Ibn Mājah (106), from 'Alī bin Abī Ṭālib, may Allāh be pleased with him. The basis of the *Ḥadīth* is in *Ṣaḥīḥ Al-Bukhārī* (3671) from Muḥammad bin Al-Ḥanafiyyah, that he said: "I asked to my father ('Alī bin Abī Ṭālib): 'Who from the people is the most virtuous after the Messenger of Allāh ﷺ?' He said: 'Abū Bakr.'" He said: "I asked: 'Then who?' He said: 'Then 'Umar.'"

caught. What is important is that 'Alī bin Abī Ṭālib, may Allāh be pleased with him, burnt *As-Saba'iyyah* (the followers of 'Abdullāh bin Saba') with fire because they attributed divinity to him.

So we say that all of those among the people of the *Qiblah*, they do not deny these two kinds of *Tawḥīd*. They are *Tawḥīd Ar-Rubūbiyyah* and *Tawḥīd Al-Ulūhiyyah*, even though some of the people of innovation can be found attributing divinity to a human being.

But the category over which there is often disagreement among the people of the *Qiblah* is:

The Third Category: *Tawḥīd Al-Asmā' Wa Aṣ-Ṣifāt*

This is where there are many areas of disagreement. People divided into three categories concerning it; they are: likening, denying, or being balanced. And the one who denies, he either belies, or, he distorts.

The first innovation that occurred in this *Ummah* was the innovation of the *Khawārij*. Their leader rebelled against the Prophet ﷺ. He was Dhū Al-Khuwayṣirah from Banī Tamīm, when the Prophet ﷺ distributed some gold ore that came to him. He distributed it among the people, and this man said to him: "O Muḥammad, be just!"^[1] This was the first rebellion against the *Sharī'ah* of Islām. Then, their tribulation waxed stronger during the last period of the reign of 'Uthmān, and during the turmoil between 'Alī and Mu'āwiyah; thus, they declared the Muslims as disbelievers, and made their blood lawful.

Then there came the innovation of the *Qadariyyah*, who are the Zoroastrians of this *Ummah*, those who said that Allāh,

^[1] Al-Bukhārī (3610) and Muslim (1063 and 148) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

Glorious and Exalted is He, did not decree the actions of the slaves, they (the actions of man) do not fall under His will, as they are not His creations. Their leaders and the extremists among them even said that they (the actions) are not known to Allāh, and were not written in *Al-Lawḥ Al-Mahfūz* (the Preserved Tablet) and Allāh is not aware of what people do until it occurs. They also said "The matter is new." Meaning just occurring. These people met the last part of the period of Companions; they met the time of 'Abdullāh bin 'Umar, may Allāh be pleased with him, 'Ubādah bin Aṣ-Ṣāmit and a group of other Companions but it was during the last end of the era of the Companions.

Then the innovation of *Irjā'* followed which met the time of many of the *Tābi'īn*. The *Murji'ah* are the ones who say: "Acts of disobedience do not cause harm in the presence of faith." Are you a believer? If you say yes, he would tell you: "The acts of disobedience do not cause harm in the presence of faith;" if you fornicate, steal, consume wine, and murder, as long as you are a believer, then you are a believer with perfect faith, even if you commit all kinds of sins!

However, *Shaiḫ Al-Islām*, Ibn Taymiyyah said: "The assertions of the *Qadariyyah* and the *Murji'ah* when they were rebutted by the Companions who remained, only had to do with obedience and disobedience, the believer and the *Fāsiq*, they did not argue concerning their Lord and His Attributes."

Then, came some people who regarded themselves as rationalists, from those who claimed that the intellect should be given preference over revelation. So they came up with a statement that was between the two other sayings - the view of the *Murji'ah* and the view of the *Khawārij*. They said: "The one who commits a major sin is not a believer as said by the *Murji'ah*, and not a disbeliever

as said by the *Khawārij*; he is rather in a position between the two positions, such as a traveler from a city to another, and he is already on the journey, he is neither in his town nor in the town he is traveling to, he is rather in a place between the two places. This is pertaining to the rulings in this world. But as regards the Hereafter, he is going to abide forever in Hell." Therefore, they agree with the *Khawārij* concerning his status in the Hereafter; but in this worldly life, they disagree with them.

This innovation began and became widespread. Then came the innovation of the oppressors and the *Jahmiyyah*. It was the innovation of Jahm bin Ṣafwān and his followers who were named *Al-Jahmiyyah*. This innovation occurred, and did not have to do with the matter concerning the terms given to people and the rulings concerning them — is one a believer, a disbeliever, or a *Fāsiq* — nor regarding a position between the two positions; but it has to do with the Self of the Creator.

Look at how innovations increased in stages from the early period of Islām, until they reached the Creator, the Sublime and Exalted. They gave the Creator the status of a creature. They say as they like; and so they say: This is affirmed for Allāh, this is not affirmed. The intellect accepts that Allāh is described with this; while the intellect does not accept that He is described with that. So, the innovation of the *Jahmiyyah* and the *Mu'tazilah* began, and they were divided about the Names and Attributes of Allāh into a number of groups:

1. A group which said that it is never permissible to describe Allāh, neither with existence nor with non-existence, because if He is described with existence, He would be likened to existing beings, and if He is described with non-existence, He will be likened to non-existing things. Based on this, it is necessary to

concerning this matter in the books of the people who are concerned with the collection and mentioning different views of people about it, you will see the weirdest things, about which you would say: "How could a sane person, not to mention a believer, makes such an assertion?!" But whoever that Allāh does not give light to, he will never have light! The one whose insight is blinded by Allāh is like the one whose sight is blinded by Allāh. Just as the physically blind person can not see the light of the Sun, which would damage his sight if he were to look directly at it, such is the one whose insight was blinded by Allāh; if he stands before the lights of the truth, he will not see them - and refuge is sought from Allāh.

That is why we have to constantly ask Allāh, Exalted is He, to keep us firm upon this matter, and that He not make our hearts deviate after He has guided us; because this is a dangerous matter, and the *Shaitān* enters upon the son of Ādam from every side and every angle, and causes confusion for him about his creed, his religion, in the Book of Allāh and the *Sunnah* of His Messenger. These in reality, are the innovations that have become widespread in the Islamic *Ummah*.

However, all praise is due to Allāh, no one will ever introduce an act of innovation except that out of His favor and generosity, Allāh raises against him those who will expose this innovation, and uproot it with the truth. This is from the completeness of the proof in the statement of Allāh, Blessed and Exalted is He:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

﴿Verily We: It is We Who have sent down the *Dhikr* and surely, We will guard it (from corruption)﴾ (Al-Hijr 15:9)

This is from Allāh's preservation of this *Dhikr*. This is also based on the wisdom of Allāh, the Mighty and Sublime, because He, Exalted is He, made Muḥammad ﷺ the last of the Messengers; so, the message will definitely remain on the earth; or else, the people would have an excuse before Allāh. So, if the message must remain on the surface of the earth, it follows that Allāh, the Mighty and Sublime, based on His wisdom, raises those who will expose an act of innovation whenever it is introduced. And this is the case, and that is why I always tell you: Always endeavor to seek knowledge, because in the future, if we in this land, are not armed with the knowledge that is built upon the Book and the *Sunnah*, then what has happened to other Islamic lands will soon happen to us. Now, this land is the target of the enemies of Islām, against which they focus, and upon which they direct all of their tactics, so that they can lead its people astray. That is why you have to arm yourselves with knowledge, such that you have clarity in the case of your religion, and you can struggle against the enemies of Allāh, Glorious and Exalted is He, with your tongues and pens.

All these innovations became widespread after the era of the Companions. So the Companions, may Allāh be pleased with them, were not researching into these matters, because they received and understood the Book and the *Sunnah* based on their apparent meanings, and based upon what the *Fiṭrah* dictates, and the healthy *Fiṭrah* is always healthy.

But these innovators came to introduce their innovations into the religion of Allāh, Exalted is He, either due to their lack of knowledge, or their inadequate understanding, or their evil intentions; so, they corrupted the world with the innovations they introduced. But we have said: Indeed,

Allāh, Exalted is He, in His Wisdom, His Praise, His Favor and His Grace - there is no innovation that will be introduced except that Allāh raises against it, those who will uproot it and expose it.

Among those who have extensively clarified and exposed innovation, is *Shaikh Al-Islām*, Ibn Taymiyyah, may Allāh have mercy upon him. I beseech Allāh to gather myself and you altogether with him in the Gardens of bliss.

This man — whom Allāh has benefited others by, with the favors He bestowed upon him, blessing this *Ummah* with his like — has written this booklet on creed; as I said, in response to the request of one of the judges of Wāsiṭ, who had complained to him about the innovations among the people, so, he requested him to write this creed, which he wrote in response to his request.



Commentary On The Introductory Notes Of Ibn Taymiyyah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Beneficent, the Merciful

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- The saying of the author, may Allāh have Mercy upon him: "*In the Name of Allāh, the Beneficent, the Merciful.*"

The Commentary

- ❖ Commencing books with the *Basmalah*^[1] is the practice of all authors, emulating therewith the Book of Allāh; since He revealed the *Basmalah* in the beginning of each *Sūrah* (Chapter), and, in conformity with the *Sunnah* of the Messenger (ﷺ).

Moreover, the *I'rāb* (syntax) of the *Basmalah*, clarifying its meaning, and what it refers to, has been discussed by many

[1] (Translation note) That is; the saying - *Bismillaāh ar-Rahmān ar-Rahīm* - meaning; in the Name of Allāh, the Beneficent, the Merciful.

people. The best of what has been said regarding that, is that it refers to a verb, which is omitted, coming later, and is related to the context. So, if you were to say it before eating, the implication would be: "In the Name of Allāh, I eat," and if it is before reading, the implication would be: "In the Name of Allāh, I read."

We consider it (the reference) to be a verb, because actions are based upon verbs, not nouns. And similarly, verbs imply actions, without any condition, while nouns do not imply action, except with a condition, because actions are based upon verbs, while they are a branch of (the meaning of) nouns.

Furthermore, we consider that it (the referenced verb) comes later because of two beneficial reasons:

The first: Restriction. Because advancing that which is done implies a restriction. Thus, (the saying of) "in the Name of Allāh I read," implies: "I do not read except in the Name of Allāh."

The second: Starting on the right side with the Name of Allāh, Glorious is He and the Most High.^[1]

And, we consider it to be specific. Because what is specific better indicates the meaning than what is general. Since we could say that the indication is "In the Name of Allāh, I start." But, "in the Name of Allāh I start" does not indicate a specific meaning. However, "in the Name of Allāh I read" is specific; and what is specific better indicates the meaning, than what is general.

^[1] (Translation note) That is; since Arabic is read from right to left, and here, the action is initiated in the Name of Allāh, which is written first, on the right, then after it, meaning left of it, comes the verb.

"Allāh" is a proper noun that is used for Allāh Himself, the Mighty and Sublime. None can be named with it other than Him. It means the *Ma'lūh* (Deified One), that is; He Who is worshipped with love and veneration. It is a derivation - according to the preferred view - based upon His, the Most High, statement:

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ﴾

﴿And He is Allāh in the heavens and on the earth, He knows what you conceal and what you reveal﴾ (Al-An'ām 6:3)

This is because 'in the heavens' refers back to with the Word of Majesty (the Name Allāh). So it means He is the *Ma'lūh* (Deified One), both in the heavens, and on the earth.

- ❖ "*Ar-Raḥmān*" means the Possessor of Extensive Mercy. Because in the Arabic Language, the *Fa'lān* form indicates extensiveness and fullness. As it is said: "A man is *Ghaḍbān* (meaning angry - in the *Fa'lān* form), when he is filled up with anger.
- ❖ "*Ar-Raḥīm*" is a name that indicates the action (of bestowing mercy), because it is in the *Fa'īl* form but with the meaning of the doer. So it indicates the action.

Hence, "*Ar-Raḥmān ar-Raḥīm*" will together imply that Allāh's Mercy is extensive, and that it reaches creatures. This is what is some scholars have indicated when they say that *Ar-Raḥmām* refers to Mercy in general, while *Ar-Raḥmān* refers to a Mercy that is specific for the believers. Therefore, since Allāh's Mercy for the disbelievers is specific to this world only, it is as if there is no mercy for them. Because in the Hereafter, when they ask Allāh to remove them from the Fire, appealing to Allāh, the Most High, by His Lordship, and confessing against themselves:

﴿رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ﴾

﴿Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be unjust/wrongdoers.﴾ (Al-Mu'minūn 23:107)

They will not meet Mercy, but justice. Then, Allāh, the Mighty and Sublime, will say to them:

﴿قَالَ أَخْسُوا فِيهَا وَلَا تُكَلِّمُونِ﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾ (Al-Mu'minūn 23:108)

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الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ، لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

Praise be to Allāh, Who sent His Messenger with guidance and the religion of truth to make it prevail over all other religions, and Allāh is Sufficient as a Witness.

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- His saying: "All Praise is due to Allāh, Who sent His Messenger with guidance and the religion of truth to make it prevail over all religions, and Allāh is Sufficient as a Witness."

The Commentary

- ❖ **Concerning his saying:** "Praise be to Allāh, Who sent His Messenger with guidance and the religion of truth:" Allāh, the Most High, is being praised for His Perfection, the Mighty and Sublime, and His granting of favors. Thus, we praise Allāh, the Mighty and Sublime, because He is perfect in

His Attributes from all angles, and we also praise Him because He is Perfect in granting favors and beneficence:

﴿وَمَا يَكُم مِّنْ نِّعْمَةٍ مِّنَ اللَّهِ تُرَىٰ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرُونَ﴾

﴿And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry aloud for help﴾ (An-Nahl 16:53)

The greatest of all the favors that Allāh favored His Creatures with is sending the Messengers, by which there is guidance for the creatures. That is why the author says: "Praise be to Allāh, Who sent His Messenger with guidance and the religion of truth."

What is intended by 'the Messenger' here is the class of the Messengers, since all the Messengers were sent with guidance and the religion of truth. However, he whom Allāh has completed the Messengership with is Muḥammad (ﷺ), because Allāh sealed (all) the Prophets by him, and completed the building with him. As the Prophet (ﷺ) described himself in relation to the (other) Messengers; like a man who built palace and completed it, with the exception of the place of a brick. Thus, the people would come to that palace and be amazed with it, except for the place of that (missing) brick. He said: "I am indeed the brick; and I am indeed the last of (all) the Prophets."^[1] (ﷺ).

- ❖ **Concerning his statement:** "with guidance:" The guidance (Al-Huda) means the beneficial knowledge. It is also implied that the message itself (which he is sent with) is the guidance and the religion of truth.
- ❖ **"The religion of truth"** means righteous actions, because *Ad-Dīn* means actions or the reward for

^[1] Reported by Al-Bukhārī (3535) and Muslim (2287), from Abū Hurairah, may Allāh be pleased with him.

actions. So, an example of it being used for actions, is the saying of the Most High:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

﴿Truly, Ad-Dīn (the religion) with Allāh is Islām﴾ (Āl 'Imrān 3:19)

An example of it being used for reward, is the saying of the Most High:

﴿وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ﴾

﴿And what will make you know what the Day of Ad-Dīn (Recompense) is?﴾ (Al-Infiṭār 82:17)

Furthermore, the truth is the opposite of falsehood, and it - that is the truth - includes bringing about good and warding off evil, in the rulings (of *Shari'ah*) and the information.

❖ **Concerning his statement:** "to make it/him prevail ('Liyuḡhirahu') over all religion": the letter "Lām" here is for justification. And the meaning of "Liyuḡhirahu" is to exalt it. For *Aḡ-Zuḡhūr* (prevail) means exalted, as in the 'Zahr (back) of the riding animal is the top of it. Also, the 'Zahr of the earth is its surface. As the Most High says:

﴿وَلَوْ يَوَاجِدُ اللَّهُ النَّاسَ إِيمًا كَسَبُوا مَا تَرَكُوا عَلَى ظُهُرِهِمْ دَابِئًا﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth﴾ (Fāṭir 35:45)

As for the (pronoun) "Hā" in "Yuḡhirahu", does it refer back to the Messenger or Dīn?

If this pronoun refers to the "religion of truth," then whoever fights for the religion of truth shall become

exalted. For Allāh says: ﴿to make it/him prevail ('Liyuḡhirahu')﴾, so this religion shall prevail over all other religions, and over he who has no religion; of course making it exalted over them is more obvious. This is because the one who doesn't have a religion is more evil than he who practices false religions. Hence, the religion of Islām shall triumph over all religions whose people claim that they are upon the truth, and as far as other than them, then it is more obviously so.

Moreover, if the pronoun refers to the Messenger (ﷺ) then (it means that) Allāh shall elevate His Messenger, because he champions the religion of truth.

Whichever one it refers to, (the most important thing is that) whoever holds on to this religion of truth, shall become triumphant and exalted; and whoever seeks honor through other than it, then he has sought humiliation. Because there is neither triumph, nor honor and respect, except through the religion of truth. For this reason, O brothers, I am calling you to hold on to the Dīn of Allāh openly and secretly, in your worship, morals and manners. Also, inviting others to it, until the *Millah* (creed) is firm and the *Ummah* becomes upright.

❖ **Concerning his statement:** "and Allāh is sufficient ('wa Kafā Billāhi') as a witness": The people of language say: that the letter "Bā" here is extra. It is to beautify the pronunciation and to intensify the sufficiency. Also, its root meaning is "wa Kafā Allāh."

The author cited an *Āyah*,^[1] and if anybody asks: "What is

^[1] (Translation note) Meaning, the author's statement: "Who sent His Messenger with guidance and the religion of truth to make it prevail over all religion and Allāh is Sufficient as a Witness" which is taken from Allāh's saying in *Sūrat Al-Faṭḡh* (48:27).

the relationship between the statements 'Allāh is sufficient as a witness' and 'so that He can make it prevail over every other religion'?"

It would be said: The relationship is clear. This is because this Prophet (ﷺ) came and invited people saying: "Whoever obeys me, shall enter into *Jannah* (Paradise), and whoever disobeys me, shall enter into the Fire."^[1]

Also, he was saying in the language which speaks for itself: "Whoever obeys me, I shall keep peace with, and whoever disobeys me, I shall wage a war against." He waged wars against people because of this religion, and made their blood, wealth, women and offspring lawful, and he was supported in that and became victorious. He was the victor and never the loser. So this is how he became established on the earth; that is, Allāh's establishing His Messenger on the earth is actually a testimony from Allāh, the Mighty and Sublime, that he was truthful and that his religion is true. This is because everyone who concocted a lie against Allāh, ended up in humiliation, vanity and nothingness.

Look at those who falsely claimed Prophethood, what was their end? They were destroyed and forgotten, such as Musailimah Al-Kadhdhāb, Al-Aswad Al-'Ansī and other than them, who falsely claimed Prophethood. All of them vanished! The falsehood of their claim became evident. They were denied correctness and rightness; whereas the reverse is the case regarding the Prophet (ﷺ), his *Da'wah* (invitation) lasts until now, praise be to Allāh. And we ask

[1] As is reported by Al-Bukhārī (7280), from Abū Hurairah, may Allāh be pleased with him, that the Messenger of Allāh (ﷺ) said: "All my people will enter *Jannah*, except those who refuse." It was said, "O Messenger of Allāh, who will refuse?" and he (ﷺ) said: "He who obeys me will enter *Jannah*, and he who disobeys me has refused."

Allāh to keep you, and us, firm upon it. His *Da'wah* remains until now, and (will remain) firm and established until the establishment of the Hour. Up till now, his *Da'wah* still makes lawful the blood and wealth of any disbeliever who opposes it; so are their women and offspring.^[1] This is a practical testimony. Allāh never punished, disgraced or denied him. That is why it came after his statement: "to make it prevail over all other religions."

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ؛ إِقْرَارًا بِهِ
وَتَوْحِيدًا

I testify that Lā ilāha illā Allāh alone, He has no partners, acknowledging it, to and with Tawhīd.

- **Concerning his saying:** "And I testify that *Lā ilāha illā Allāh alone, He has no partners, acknowledging it, and with Tawhīd.*"

The Commentary

- ❖ "I testify" meaning I acknowledge with my heart,

[1] Based on the report of Al-Bukhārī (25) and Muslim (22), from Ibn 'Umar, may Allāh be pleased with him: That the Messenger of Allāh (ﷺ) said: "I have been commanded to fight the people until they testify to *Lā ilāha illā Allāh* (there is no deity worthy of worship except Allāh) and that Muḥammad is Allāh's Messenger, perform *Ṣalāh* and give *Zakāh*. If they do that, they have kept their blood and their wealth safe from me - except for a right of Islām - and their reckoning is with Allāh."

pronouncing with my tongue. Because the testimony is a pronouncement and informing about what is in the heart. When you bear witness for a person against another person before the judge, you are expressing with the tongue what is in the heart. Testimony was chosen instead of acknowledgement, because the basis of testimony is taken from the presence of something, meaning attending and seeing the thing. It is like one is disclosing what is in one's heart while expressing it with one's tongue, as if one has witnessed the incident with one's eyes.

- ❖ "Lā Ilāha Illā Allāh" means none truly deserves to be worshiped except Allāh.
- ❖ "Alone, there is no partner for Him:" "Alone" is used as an emphasis of confirmation, while "there is no partner for Him" is used as an emphasis of negation.
- ❖ "acknowledging it, and with Tawhīd" is an emphasis of his saying: "Lā ilāha illā Allāh (there is none worthy of worship except Allāh)."

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that Muḥammad is His Servant and Messenger.

- **Concerning his saying:** "I testify that Muḥammad is His Servant and Messenger."

The Commentary

- ❖ We say regarding "I testify" what we said regarding the

first "I testify."

- ❖ "Muḥammad" is the son of 'Abdullāh bin 'Abdul-Muṭṭalib Al-Qurashī Al-Hāshimī, from the progeny of Ismā'il bin Ibrāhīm, who is of the most honorable descent.

This honorable Prophet is the servant and Messenger of Allāh who worshiped Allāh most among all people, and he is the strongest regarding the establishment of His worship. He (ﷺ) was used to observing prayer in the night until his feet would become swollen, and it would be said to him: "Why are you doing all of this, while Allāh has forgiven your previous and future sins?" He would reply: "Shouldn't I be a grateful servant?"^[1] This is because Allāh, the Most High, praised the grateful servant, when He said, regarding Nūh:

﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

﴿Verily, he was a grateful slave﴾ (Al-Isrā' 17:3)

The Prophet (ﷺ) therefore aspired to reach this height, and to worship Allāh as He deserves to be worshipped. Hence, he was the person with the most *Taqwa* among the people, the one who feared Allāh most among the people, and the one who craved most for that which is with Allāh, the Most High.

So, he is the servant of Allāh; which implies that he can neither benefit nor harm, neither himself, nor others. He does not have any right to Lordship at all. Rather, he was a servant in need of Allāh, wanting of Him, asking Him, supplicating to Him, hoping from Him, and fearing Him. Rather, Allāh ordered him to publicize and specifically

^[1] Reported by Al-Bukhārī (4837) and Muslim (2820), from 'Āishah, may Allāh be pleased with her.

convey, that he did not possess any of these matters. So, He said:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ﴾

﴿Say: 'I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me'﴾ (Al-A'rāf 7:188)

He also ordered him to say:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ
إِنِّي مَلَكٌ إِن أَنْتَبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ﴾

﴿Say: 'I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an Angel. I but follow what is revealed to me by inspiration'﴾ (Al-An'ām 6:50)

And order him to say:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ○ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ
أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلتَحِدًا ○ إِلَّا بَلَاغًا﴾

﴿Say: 'It is not in my power to cause you harm, or to bring you to the Right Path.' Say: 'None can protect me from Allāh's punishment (if I were to disobey Him), nor should I find refuge except in Him. (Mine is) but conveyance (of the truth)'﴾ (Al-Jinn 72:21-23)

﴿but﴾ is an interrupted exception. Meaning: I only convey (this) on behalf of Allāh and His Messages.

The summary of the matter is that Muḥammad (ﷺ) is a servant of Allāh. And this servitude implies that he does

not have any right, at all, in any of the affairs of Lordship. If this is the confirmed status of Muḥammad (ﷺ) what do you think of other servants of Allāh who are (all) definitely below him? They can never benefit nor harm, neither themselves, nor others. This will make clear the imprudence of those who call on those whom they consider as saints, instead of calling upon Allāh, the Mighty and Sublime.

❖ **His saying: "and His Messenger":** This is also a designation that should not be used for anybody after Allāh's Messenger (ﷺ), because he is the seal (end) of the Prophets. He is the Messenger of Allāh who reached a place that had never been reached by any human being. Rather, not even by any Angel from what we know, except, by Allāh, those who carry the Throne. He reached above the seventh heaven, and heard the scratching of the Pens of *Al-Qaḍā'* (the Decree),^[1] with which Allāh, the Mighty and Sublime, decrees regarding His creatures. From what we know, nobody ever reached this station.

And Allāh, the Mighty and Sublime, spoke to him directly, without an intermediary, and sent him to all the creation, and supported him with marvelous signs that no human being or Messenger before him had; that is, this Magnificent Qur'ān. For indeed, this Qur'ān does not have an equal in any of the signs given to the earlier Prophets. Hence, Allāh, the Most High, says:

[1] Based on the report of Al-Bukhārī (349), that Ibn Abbās, may Allāh be pleased with him, and Abū Ḥabbah Al-Anṣārī, may Allāh be pleased with him, both said that the Prophet (ﷺ) said: "Then, I was taken up (into the heavens) until I reached the level where I heard the squeaking of the Pens."

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْأَيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ۝ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ﴾

﴿And they say: 'Why are not signs sent down to him from his Lord?' Say: "The signs are only with Allāh, and I am only a plain warner." Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them?﴾ (Al-'Ankabūt 29:50-51)

This suffices from all things; but (only) for he who has a heart, and can hear and witness. As for the adversary, he would say as was said by those (adversaries) before him: "These are but tales of the ancients."

In short, Muḥammad (ﷺ) is Allāh's Messenger, and the seal (end) of the Prophets. Allāh ended Prophethood with him, and Messengership as well. Because when Prophethood has ended, which is more general than Messengership, then Messengership, which is particular, has also ended. Therefore, the Messenger of Allāh (ﷺ) is the seal (end) of the Prophets.

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا مَزِيدًا

May the Ṣalāh of Allāh be upon him, his Āl, and his Companions, and Sallam, with abundant Taslīm.

- **His saying:** "May the Ṣalāh of Allāh be upon him, his Āl, and his Companions, and Sallam with abundant Taslīm."

The Commentary

- ❖ **Concerning the meaning of "May the Ṣalāh of Allāh be upon him",** the best that is said regarding this, is what Abū Al-'Āliyah, may Allāh have mercy upon him, said: 'Allāh's Ṣalāh upon His Messenger is His praise for him in the most exalted assembly (the assembly of the Angels).'^[1]

As for those who interpreted 'Ṣalāh' as 'mercy', then their statement is weak; since mercy is for everyone. That is why the scholars are in agreement (consensus) concerning the permissibility of saying: "So and so, may Allāh have mercy upon him," and they differ regarding the permissibility of saying: "So and so, May the Ṣalāh of Allāh be upon him." And this proves that 'Ṣalāh' is different from 'mercy.' Besides, Allāh, the Most High, has said:

﴿أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ﴾

﴿They are those upon whom are the Ṣalāhs from their Lord, and mercy﴾ (Al-Baqarah 2:157)

(The use of) conjunction implies variance. Therefore, Ṣalāh is more specific than mercy. Hence, the Ṣalāh of Allāh upon his Messenger is His praise for him in the most exalted assembly.

- ❖ **Also his statement:** "And upon his Āl": and his "Āl" here means those who follow him in his religion. This is

[1] Reported by Al-Bukhārī, from Abū Al-'Āliyah in the *Tafsīr* of *Sūrat Al-Aḥzāb*, the chapter: "Indeed Allāh and His Angels send Ṣalāh upon the Prophet (prior to number 4797). See *Fath* (Al-Bārī) 8:532. And its chain was connected by Al-Qādī Ismā'il bin Ishāq Al-Jahḍamī in *Faḍliṣ-Ṣalāt 'Alan-Nabī* (ﷺ) (95) with a Ḥasan chain of transmission as was said by *Shaiḥ* Al-Albānī.

when "Āl" is mentioned alone or with the Companions, then it refers to all his followers upon his religion, since he was sent (as Messenger) until the Day of Resurrection.

What proves that "Āl" refers to those who follow his religion, is the statement of the Most High regarding the Āl of Fir'awn:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

﴿The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the Angels): "Cause Āl of Fir'awn to enter the severest torment!"﴾ (Ghāfir 40:46)

Meaning those who followed his religion.

However, if it is coupled with the *Atbā'* (followers), such as saying: 'his Āl and his *Atbā'*;' then the Āl are those believers from among Āl Al-Bait (the Household); meaning the Household of the Messenger (ﷺ).

And *Shaikh Al-Islām Ibn Taymiyyah*, may Allāh have Mercy upon him, did not mention the *Atbā'* here; he (only) said: "his Āl and his Companions." Thus, we say: His Āl are those who follow him in his religion, while his Companions are those who met the Prophet (ﷺ), believing in him, and died upon that.

Joining the Companions to the Āl here, is a way of joining the specific to the general; because Companionship is more specific than the general following.

❖ **Concerning his saying:** "'Sallam'" abundant *Taslīm*."

In the word "Sallam" there is freedom from harm and danger, while in the word *Ṣalāh* there is the attainment of

various kinds of good. Therefore, in this phrase, the author combined asking Allāh, the Most High, to provide various kinds of good for His Prophet - the most special of which is praising him among the most exalted assembly - along with warding off evil from him; and those who followed him.

❖ **Concerning his statement:** "abundant (*Mazīda*)": it means extra or additional. What is intended is *Taslīm* (peace) added to the *Ṣalāh*. So, it is another supplication, for *Salām* (peace), after the (supplication) for *Ṣalāh*.

The (meaning of) Messenger according to the people of knowledge is: He who was given a particular *Sharī'ah* (Legislative Law) and was ordered to convey it.

He (ﷺ) was made a Prophet by:

﴿اقْرَأْ﴾

﴿Read!﴾ (Al-'Alaq 96:1)

And he was made a Messenger by (*Sūrah*) Al-Mudaththir.^[1]

Thus, by the statement of the Most High:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

﴿Read! In the Name of your Lord, Who has created (all that exists)﴾

To His statement:

﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

﴿Has taught man that which he knew not﴾ (Al-'Alaq 96:1-5)

He became a Prophet.

^[1] See *Ṣaḥīḥ Al-Bukhārī* (nos 3 and 4).

Likewise, by His statement:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ﴾

﴿O you Muddaththir (enveloped in garments)! Arise and warn!﴾ (Al-Muddaththir 74:1-2)

He became a Messenger (ﷺ).

أَمَّا بَعْدُ؛ فَهَذَا اِغْتِقَادُ الْفِرْقَةِ النَّاجِيَةِ الْمَنْصُورَةِ إِلَى قِيَامِ
السَّاعَةِ؛ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ.

To proceed : So this is the I'tiqād of Al-Firqatin-Nājiyatil-Manṣūrah (the saved, aided sect) until the establishment of the Hour, (that is) the People of the Sunnah, and the Jamā'ah.

- Concerning his saying "To proceed : So this is the I'tiqād of Al-Firqatin-Nājiyatil-Manṣūrah (the saved, aided sect) the establishment of the Hour, (that is) the People of the Sunnah, and the Jamā'ah."

The Commentary

- ❖ "So, this is the I'tiqād": "So, this" is a demonstrative pronoun, that must necessarily indicate something that exists. (For example,) whenever I say: 'this', I must be referring to something tangible (and) apparent. But here, the author had written the (introductory) address before the book, and before this book was brought to light to the visible world; so how do we harmonize that?

I say: The scholars say that if the author had written the book before the introduction and (introductory) address, then (clearly) what is being referred to does exist, and is tangible; (thus,) there is no conflict therein. But if he had not written the book, then the author is referring to what he had in mind about the meanings which he was to write in the book.

I have a third possibility, which is that the author said this in consideration of the condition of the one he is addressing, who is not addressed in such manner, until after the book had been brought to light and published. Thus, it is as if he (the author) was saying "this, which is before you, is so and so." Therefore, these are three angles of interpretation.

- ❖ Linguistically, "I'tiqād" is the Ifti'āl form of the word Al-'Aqd, which means "binding" and "tying." But with the people of terminology, it means a determined judgement of the mind. It is said: "I firmly believe such (I'tiqadtu kadha)," meaning I have determined it in my heart (and it is definite). Thus, it is determined judgement of the mind. So, if it agrees with reality, it is correct. But if it opposes reality, it is invalid.

Therefore, our belief that Allāh is One God is correct; while the belief of the Christians that Allāh is one of three is wrong. For it opposes reality. Also, the relationship between that and the linguistic meaning is obvious. That is because he who firmly believes something in his heart, is as if he has bound and tied it to the heart in a way that it does not bolt away.

- ❖ "Al-Firqah" with Kasra on the (letter) Fā', means Aṭ-Ṭā'ifah (the group). Allāh, the Most High, said:

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾

﴿For there should separate from every division of them a group﴾ (At-Tawbah 9:122)

But, Al-Furqah with *Ḍamma* (on the letter *Fā'*), then it is taken from Al-Iftirāq (the division).

- ❖ "An-Nājiyah (the saved)": is a subject's noun, from *Najā* (saved), when he is rescued. It is, safe and secure from *Bida'* (innovation) in this world, and safe from the Fire in the Hereafter.

The support for this is that the Prophet (ﷺ) said:

«وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

"This Ummah shall be divided into seventy-three sects; all of them shall enter the Fire, except one."

They said: "Which is it, O Messenger of Allāh?" He replied:

«مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

"It is that which is upon the like of what I and my Companions are upon."^[1]

This *Ḥadīth* explains to us the meaning of "An-Nājiyah (the

^[1] Reported by At-Tirmidhī (2641), Al-Lālakā'ī in *Sharḥ As-Sunnah* (147), Al-Ḥākim (1:129), and Al-Ājurri (15 and 16) from the narration of 'Abdullāh bin 'Amr, may Allāh be pleased with him, with a chain of transmission including 'Abdur-Raḥmān bin Ziyād bin An'um Al-Afriqī, who is a weak narrator due to his poor memory. But the *Ḥadīth* is supported by the report from Anas, may Allāh be pleased with him, reported by Aṭ-Ṭabarānī in *Aṣ-Ṣaḥīḥ* (724) and Al-'Uqailī in *Aḍ-Ḍu'afā'* (2:262) and with that, it rises to the grade of *Ḥasan* (good).

saved).'' Thus, whoever is upon the like of what the Prophet (ﷺ) and his Companions were (upon), then he is safe from *Bida'* (innovations). (As for) "All of them shall enter the Fire, except one" then that one is safe from the Fire. Therefore, the salvation here, is from *Bida'* (innovations) in this world, and from the Fire in the Hereafter.

- ❖ "Al-Mansūrah (aided) until the establishment of the Hour :'' the author expresses this in conformity with the *Ḥadīth*, wherein the Prophet (ﷺ) said

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ»

"A group of my Ummah shall continue to be manifest (*Zāhirīn*) upon the truth."^[1]

The meaning of *Zuhūr* (manifest) here is victory, for the saying of the Most High:

﴿فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ﴾

﴿So We gave power to those who believed against their enemies, and they became the victorious﴾ (Aṣ-Ṣaff 61:14)

Allāh, His Angels and the believers aid it. Consequently, they shall remain supported till the establishment of the Hour; supported by Allāh, the Mighty and Sublime, the Angels and His believers; the human can even be supported by the Jinn. The Jinn will support him and intimidate his enemy.

^[1] It is reported from a number of the Companions, may Allāh be pleased with them, and it is *Mutawātir* as it is clearly stated by *Shāikh Al-Islām* Ibn Taymiyyah in *Iqtidā' Aṣ-Ṣirāṭ* (1:69), Al-Kattānī in *Naẓm Al-Mutanāthir* (93), Az-Zubaidī in *Laqṭ Al-Lāli' Al-Mutanāthirah* (68), and Al-Albānī in *Ṣalāt Al-'Idain* (39-40).

- ❖ "Until the establishment of the Hour": meaning until the Day of Judgment. Thus, it is to remain supported until the establishment of the Hour.

Here a problem arises. The Messenger (ﷺ) has informed (us) that the Hour will occur upon the most evil of creation;^[1] and it will not come about until "Allāh, Allāh" is not (even) said.^[2]

How do we harmonize between this and his saying: "until the establishment of the Hour"?

The response is, that it be said: What is intended (by "until the establishment of the Hour") is close to the establishment of the Hour; based on the *Ḥadīth* in which he said: "Until the order of Allāh comes."^[3] Or, until the establishment of the Hour, meaning their hour, which is their death. For he who dies, his (time of Judgment) has occurred. However, the first interpretation is closer (to being correct); they will, thus remain supported close to the establishment of the Hour.

We only resort to this *Ta'wīl* (interpretation) based on the evidence, since *Ta'wīl* (interpretation) based upon proof is allowed, because all of it (the text and the implication) is from Allāh.

- ❖ "The People of the *Sunnah* and the *Jamā'ah*": He (the author) attributed them to the *Sunnah* because they adhere to it, and to the *Jamā'ah* (congregation) because they are agreed upon it (the *Sunnah*).

[1] Reported by Muslim (2949) from Ibn Mas'ūd, may Allāh be pleased with him.

[2] Reported by Muslim (148) from Anas, may Allāh be pleased with him.

[3] Reported by Al-Bukhārī (7312) and Muslim (1920).

If you were to say: How could he say: "The People of the *Sunnah* and the *Jamā'ah*" since they, themselves, are a *Jamā'ah* (congregation)? So, how could a thing be ascribed to itself?

The response would be that the word *Jamā'ah* - a common noun - primarily means a gathering. It was transferred to mean people who are gathered together. Hence, the meaning of the People of *Sunnah* and *Jamā'ah* becomes: the People of *Sunnah* and the gathering. They are being referred to as the People of *Sunnah* because they adhere to it; and they are being referred to as the People of the *Jamā'ah* (community) because they are gathered on it (*Sunnah*).

For this reason, this group does not divide as the people of *Bida'* (innovations) do. We find the people of *Bida'* (innovations), like the *Jahmiyyah*, the *Mu'tazilah*, the *Rāfiḍah* and others from the people of *Ta'tīl*^[1] are divided. As for this group, it is united upon the truth. Even though some disagreements may occur among them, yet they are harmless ones. It is a disagreement where no one accuses the other of having gone astray by it; their chest is widened for it.^[2] Besides, they have differed in matters that relate to creed.

For example, did the Prophet (ﷺ) see his Lord with his eyes or not? And similarly, does the punishment of the grave affect both the body and the soul, or the soul only? And issues like these over which they differ, but they are considered branch matters in relation to the fundamentals, and they are not considered fundamentals. Yet, with that,

[1] (Translation note): Those who suspend Allāh's attributes from their meaning.

[2] (Translation note): Meaning, they will make exceptions for minor disagreements.

while they differ, they never accuse the other of having gone astray, unlike the people of *Bida'* (innovations).

Therefore, they are gathered upon the *Sunnah*, so they are the People of the *Sunnah* and the *Jamā'ah*.

Furthermore, it is known from the author's statement, may Allāh have mercy upon him, that he did not include among them whoever opposed them in their path. So the *Ash'arīs*, for example, and the *Maturīdīs* are not included among People of the *Sunnah* and *Jamā'ah* in this topic. Because they oppose them in what the Prophet (ﷺ) and his Companions followed, regarding accepting the attributes of Allāh, Glorious is He and Exalted, upon their realities. And for this reason, whoever says (the following) is mistaken: 'The People of the *Sunnah* and the *Jamā'ah* are three: The *Salafīs*, the *Ash'arīs*, and the *Maturīdīs*.' This is a mistake; we say: How can they all be People of the *Sunnah*, while they oppose one another? What is there after the truth but falsehood?! And how can they be from the People of the *Sunnah*, when each of them refutes the other?! This is not possible, unless it is possible to unite two opposites, then yes. Otherwise, then there is no doubt that one of them is *Ṣāhib As-Sunnah* (a person of the *Sunnah*); then which one? The *Ash'arīs*? The *Maturīdīs*? The *Salafīs*? We say whoever agrees with the *Sunnah*, then he is a person (*Ṣāhib*) of the *Sunnah* and whoever opposes the *Sunnah*; then he is not a person (*Ṣāhib*) of the *Sunnah*. So therefore we say: The *Salaf* are the People of the *Sunnah* and the *Jamā'ah*, and this description will never be true about other than them, and since words carry meanings, then let us reflect; how can we name those who oppose the *Sunnah* with "the People of *Sunnah*"?! It is not possible! How is it possible that we say about three opposing paths that they are united?! So where is the agreement?! So the People of *Sunnah* and the *Jamā'ah*

they are the *Salaf* in creed, such that the later one, until the Day of Judgment, when he is upon the path of the Prophet (ﷺ), and his Companions, then he is *Salafī*.

وَهُوَ: الْإِيمَانُ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْبَعْثُ بَعْدَ الْمَوْتِ، وَالْإِيمَانُ بِالْقَدَرِ خَيْرُهُ وَشَرُّهُ

It (creed) entails Īmān (faith) in Allāh, His Angels, His Books, His Messengers, the Resurrection after death, and faith in Al-Qadar - its good and its bad.

- **Concerning his statement:** "It (creed) entails Īmān (faith) in Allāh, His Angels, His Books, His Messengers, the Resurrection and faith in Al-Qadar - its good and its bad."

The Commentary

The Prophet (ﷺ) established this creed for us in reply to Jibril, when he asked the Prophet (ﷺ): "What is Islām?" "What is Īmān?" "What is Ihsān?" "When will the Hour be?" Regarding Īmān, he replied: "That you believe in Allāh, His Angels, His Books, His Messengers, the Last Day and Al-Qadar, its good and its bad."^[1]

- ❖ **"Faith in Allāh:"** As for the meaning of *Imān* linguistically; many people say that *Imān* it is *At-Taṣdīq* (trust). As a result, 'I trust' and 'I believe' mean the same thing linguistically. Also, we have earlier mentioned in the commentary on the Qur'ān, that this

^[1] Reported by Muslim (8) from the narration of 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him.

statement is incorrect. Rather, *Īmān* linguistically means approving something out of a trust in it, due to the evidence that you say: "*Amantu bi kadhā* (I believe in this)" and "*Aqrartu bi kadhā* (I approve of this)" and "*Sadaqtu fulānan* (I trust So-and-so)." And you do not say: "*Amantu fulānan* (I have faith, So-and-so)."

Therefore, *Īmān* is more comprehensive than mere trust. It is approving and acknowledgement, that necessitate accepting the narrations and submission to the rulings. This is *Īmān*; but as for just having faith that Allāh exists - this is not *Īmān* - not until it leads you to accepting the narrations and submitting to the rulings. If not, then it is not *Īmān*.

Having *Īmān* in Allāh includes four things:

1. The belief in the existence of Allāh, Glorious is He and Exalted.
2. The belief in His sole (right of) *Rubūbiyyah* Lordship.
3. The belief in His sole (right of) *Uluhiyyah* (divinity).
4. The belief in His Names and Attributes.

Īmān will not be established except with (all of) that.

So, whoever does not believe in the existence of Allāh, then he is not a believer. Whoever believes in the existence of Allāh, and not in His sole right of Lordship, then he is not a believer. Whoever believes in Allāh and His sole right of Lordship, but not in His sole right of *Uluhiyyah* (divinity), then he is not a believer. Whoever believes in Allāh, His sole right of Lordship, and *Uluhiyyah* (divinity), but does not believe in His Names and Attributes, then he is not a believer. Even if there is in the last (category) those who are completely stripped of *Īmān*, and therein whose *Īmān* is only incomplete.

Having Faith in His existence:

If someone says: "What is the proof of the existence of Allāh, the Mighty and Sublime?"

We reply that the evidence for Allāh's existence are: The '*Aql* (intellect), the senses, and the *Sharī'ah*. All three prove the existence of Allāh. If you like, you can add the *Fiṭrah* (innate disposition). Therefore, the proofs of Allāh's existence are four: The '*Aql*, the senses, the *Fiṭrah* and the *Sharī'ah*. Also, we have mentioned the textual evidences (*Sharī'ah*) last, not because it is not worthy of being mentioned first; rather because we are addressing he who does not believe in the *Sharī'ah*.

As for the evidences from intellect, we ask: Do all these creatures exist by themselves, or by chance?

If you say they exist by themselves; this is rationally impossible, it was first non-existent, so how can it exist when it was non-existent?! The non-existent is nothing until it exists, then, it is not able to bring itself into existence.

If you also say they exist by chance; then we say this is also impossible O denying one! All the things produced, like planes, rockets, vehicles and other forms of machinery, do they exist by chance? He would (definitely) reply that this is not possible. (If that is not possible); in the same way, it is not possible, whatsoever, that birds, mountains, the sun, the moon, the stars, the trees, coal, sand, the seas and other than that, exist by chance.

It was said, that a group of As-Sumaniyyah, who are from the people of India, came to *Imām* Abū Ḥanīfah, may Allāh have mercy upon him. So, they debated with him regarding the existence of the Creator, the Mighty and Sublime. *Imām* Abū Ḥanīfah, a very intelligent scholar, made an appointment with them, saying that they should

come back after a day or two. So, they came back; (and) said: "What do you say?" He said: "I thought about a ship full of freight and provisions, which sailed the sea, docked, unloaded what it carried, and left, and it also had no captain and no dock workers."

They replied: "You thought of this?!" He replied: "Yes." They said: "Then, you have no intellect! Is it imaginable that a ship sail without a captain, unload itself and leave?! This is unintelligible!" He said: "How is it that you can not comprehend this, yet you reason that these heavens, the sun, the moon, the stars, the mountains, the trees, the animals and people, all exist without a Maker?!" They realized that this man was addressing them by using their own sense of reason, and that they were incapable of giving any reply to this nor its meaning.

A Bedouin Arab was asked: "With what did you know your Lord?" He replied: "The tracks indicate the direction of the journey, while the dung indicates a camel. So, heavens possessing of such towers, and the earth with such paths, and the sea with such waves - would that not indicate (the existence of) the All-Hearing and the All-Seeing?"

For this reason, Allāh, the Mighty and Sublime, said:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ﴾

﴿Were they created by nothing, or were they themselves the creators?﴾ (At-Tūr 52:35)

Therefore, intellect, firmly and unequivocally, indicates the existence of Allāh.

As for the evidence from the senses concerning Allāh's existence; then indeed the human calls upon Allāh, the Mighty and Sublime, saying: "O my Lord!" asking for

something, then his prayer is answered. This is a sensible proof. He himself (the one who denies the existence of Allāh, the Most High) did not call on anyone except Allāh, and Allāh granted his request. He witnessed that with his own eyes! We also hear about those who have past, and those in our time, whose requests Allāh has granted.

While the Messenger (ﷺ) was delivering a sermon to the people on Friday, a Bedouin entered the *Masjid*, and said: "The wealth has been destroyed and the roads have been cut off! Ask Allāh to provide rain for us." Anas said: "By Allah, there was no cloud in the sky, not even a *Qaz'ah* - meaning a piece of a cloud - and there was no house nor a home between us and Sal' - a mountain in Al-Madīnah, from whose direction clouds come -... Immediately after the supplication of the Messenger (ﷺ), there came a cloud like a shield, which rose up to the heavens, spread, thundered, issued lightening, and it started raining. Thus, the Messenger (ﷺ) did not come descend (from the *Minbar*) except with rain dripping from his beard (ﷺ)."^[1]

This is an obvious occurrence, which proves the existence of the Creator based upon the senses.

Incidents like this abound in the Qur'ān; for example:

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝ فَاسْتَجَبْنَا لَهُ﴾

﴿And (remember) Ayyūb, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." So We answered his call﴾ (Al-Anbiyā' 21:83-84)

^[1] Reported by Al-Bukhārī (1033), and Muslim (897), from the narration of Anas, may Allāh be pleased with him.

As for the proof from the *Fiṭrah*; indeed, many of people, whose *Fiṭrah* has not deviated, believe in the existence of Allāh. Even animals without intelligence believe in the existence of Allāh. And the story of the ant, which was narrated from Sulaimān (عليه السلام), (is an example). He came out to beg (Allāh) for water. Then, he found an ant lying down on its back, raising its legs up toward the heavens saying: "O Allāh, I am a creature from among Your creatures, do not deny us your provision of water." He then said (to his followers): "Go back, water was asked to be provided to you by the supplication of another (creature)."^[1]

Subsequently, the *Fiṭrah* is inclined to knowing Allāh, the Mighty and Sublime, and to single Him out.

Allāh, the Most High, indicated that in His statement:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۝ أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ﴾

«And (remember) when your Lord brought forth from the Children of Ādam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Judgment: "Verily, we have been unaware of this." Or lest you should say: "It was only our fathers aforetime, who took others as partners in worship along with Allāh, and we were (merely their) descendants after them» (Al-A'rāf 7:172-173)

[1] In *Ad-Durr Al-Manthūr* As-Suyūṭī has attributed it to Ibn Abī Shaibah, Aḥmad in *Az-Zuhd* and Ibn Abī Ḥātim, from Abū Aṣ-Ṣiddiq An-Nāǧī. See *Ijtima' Al-Juyūsh* by Ibn al-Qayyim (221-228).

This verse proves that man is inclined by his *Fiṭrah* to testify to the existence of Allāh and His Lordship. Whether we say that Allāh brought them out of Ādam's back and made them testify, or we say that this is what Allāh, the Most High, has put acknowledgment of this in their *Fiṭrah*. Hence, this is a (clear) proof that man knows his Lord by his *Fiṭrah*.

These are four evidences for the existence of Allāh, Glorious is He and Exalted.

As for the evidences of the *Sharī'ah*, then whatever the Messengers came with from Allāh's *Sharī'ahs*, containing all of what is beneficial for creation, it also proves that He Who sent it is a Lord, Merciful and Wise. This is particularly so regarding this Majestic Qur'ān, making it impossible for mankind and Jinns to produce its like.

❖ "And His Angels": *Al-Malā'ikah* (Angels) is plural for *Mal'ak*. The origin of *Mal'ak* is *Ma'lak*, it being from *Al-Alukah*. *Al-Alukah*, linguistically, means "the message." Allāh, the Most High, said:

﴿جَاعِلِ الْمَلَكِ رُسُلًا أُولَىٰ أَجْنَحَ مَتْنَىٰ﴾

«Who made the Angels, messengers with wings, two...» (Fāṭir 35:1)

Hence, the Angels are part of the unseen world. Allāh, the Mighty and Sublime, created them from light, and made them obedient and subservient to Him. Each of them has specific functions assigned to him by Allāh. We know of some of their functions:

Firstly: Jibrīl, who is entrusted with the *Wahī* (Divine Revelation). He descends with it from Allāh, the Most High, to the Messengers.

Secondly: Isrāfīl, who is entrusted with the responsibility

for blowing the *Ṣūr* (Trumpet). He is also one of the bearers of the Throne.

Thirdly: Mikā'il, who is entrusted with the rainfall and plant life.

These three are entrusted with what brings life. Jibrīl was entrusted with the *Waḥī*, wherein lies the life of hearts, Mikā'il is entrusted with rainfall and plants, wherein lies the life of the earth, and Isrāfil is entrusted with the blowing of the *Ṣūr* (Trumpet), wherein lies the life of the (dead) bodies on the Promised Day.

This is why the Prophet (ﷺ) used to petition Allāh by His Lordship, mentioning them (the Angels) in his opening supplication during the voluntary night prayer. He would say: "O Allāh, the Lord of Jibrīl, Mikā'il and Isrāfil! The Originator of the heavens and the earth, the Knower of the unseen and the seen! You shall judge among your servants regarding that which they differed. Guide me by your permission to the truth regarding that which is differed over. You certainly guide whomever you will, to the Straight Path."^[1] This is the supplication that he used to say during the voluntary night prayer, mentioning them while petitioning Allāh by His Lordship.

We also know that among them are those who are entrusted with the taking the souls of humans or anything that has a soul. They are *Malak Al-Mawt* (the Angel of death) and his deputies. He (*Malak Al-Mawt*) is not to be referred to as 'Izrā'il, because it is not confirmed from the Prophet (ﷺ) that this is his name. Allāh says:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾

^[1] Reported by Muslim (770) from 'Āishah, may Allāh be pleased with her.

﴿Until when death approaches one of you, Our Messengers (Angel of death and his assistants) take his soul, and they never neglect their duty﴾. (Al-An'ām 6:61)

He, the Most High, also said:

﴿قُلْ يَتُوفَنَكُم مَّلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ﴾

﴿Say: "The Angel of death, who is set over you, will take your souls﴾ (As-Sajdah 32:11)

And he, the Mighty and Exalted, said:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا﴾

﴿It is Allāh Who takes away the souls at the time of their death﴾ (Az-Zumar 39:42)

There is no contradiction between these three verses, for the Angels take the soul. Because when *Malak Al-Mawt* seizes the soul from the body, other Angles will be present with him. If the deceased is an inhabitant of *Jannah* (Paradise), they will have perfume and a shroud from *Jannah* with them, they will take this blessed soul, and wrap it in the shroud, and ascend therewith to Allāh, the Mighty and Sublime, until it is between the two Hands of Allāh. He would then say (to them): "Write the record of my servant in the 'Illiyīn and return it to the earth." Thus, the soul will then be returned to the body for the trial (of the grave, and would then be asked): "Who is your Lord? What is your religion? Who is your Prophet?"

But, if the deceased is an unbeliever - we seek refuge in Allāh (from that) - then, the Angels would descend with a shroud and stench from the Fire, take the soul, wrap it in this shroud, and ascend with it to the heavens; however the gates of the heavens will be closed before it, then it will be

flung to the earth. Allāh, the Most High, says:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيحٍ﴾

﴿And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place﴾ (Al-Hajj 22:31)

Allāh would later say: "Write the record of my servant in the *Sijjīn*"^[1] - we ask Allāh to protect us.

Those (Angels) are entrusted to take the soul from *Malak Al-Mawt* after he takes it out, while *Malak Al-Mawt* is the one that removes the soul. Therefore, there is no contradiction. Furthermore, Allāh is He Who orders this (the taking of the soul) and as such, He is the One Who takes the soul in the real sense.

Among them (Angels) are those who travel around on the earth in search of the gatherings of remembrance (of Allāh). Once they find a circle of knowledge, and remembrance (of Allāh), they sit down.^[2]

^[1] Reported by Aḥmad (4:287) and Abū Dāwūd (4753) and others. Al-Ḥākim said: "It is *Ṣaḥīḥ* (authentic) according to the criteria of the Two *Shāikh*s (Al-Bukhārī and Muslim)" and Adh-Dhahabī approved of it. See *Aḥkām Al-Janā'iz wa Bida'ihā* by Al-Albānī (156).

^[2] Based on the report of Al-Bukhārī (6408) and Muslim (2689) from Abū Hurairah, may Allāh be pleased with him, from the Prophet (ﷺ) who said: "Allāh has Angels who go around the roads in search of the people of remembrance (of Allāh). When they find a people remembering Allāh, the Most High, they call one another - 'Come to your aspirations.'" He said: "So they cover them with their wings, up to the first heaven." The wording is that of Al-Bukhārī.

There are also some Angels who write down the deeds of human beings.

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَذِبِينَ ۝ يَعْمَلُونَ مَا تَفْعَلُونَ﴾

﴿But verily, over you (are appointed Angels in charge of mankind) to watch you, honorable, writing down (your deeds), they know all that you do﴾ (Al-Infiṭār 82:10-12)

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

﴿Not a word does he (or she) utter, but there is a watcher by him ready (to record it)﴾ (Qāf 50: 18)

One of the companions of Imām Aḥmad, may Allāh have mercy upon him, visited him while he was sick. He found him groaning from the sickness. He said: "O Abū 'Abdullāh! Are you groaning? Ṭāwūs said: 'Indeed, the Angels write down everything, even the groan of a sick person, because Allāh says:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

﴿Not a word does he (or she) utter, but there is a watcher by him ready (to record it)﴾ (Qāf 50: 18)'"

Therefore, Abū 'Abdullāh began to have (more) patience, and he stopped groaning,^[1] because everything is written down. ﴿Not a word does he (or she) utter﴾ - Meaning any

^[1] For what was reported by Ṣāliḥ bin Al-Imām Aḥmad, he said: "During his sickness prior to death, my father said: 'Take out the book of 'Abdullāh bin Idrīs.' then said: 'Read to me the narration of Laith that Ṭāwūs used to dislike groaning during sickness.' After that, I did not hear to my father a groan till he died." *Siyar A'lām An-Nubalā'* (11:215).

word uttered by you is written. However, you might be rewarded or punished for it. This is based on the saying that was said.

Among the Angels are those who succeed one another in staying with human beings, (alternating) night and day.

﴿لَمْ مَعَقِنْتُمْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

﴿For each (person), there are Angels in succession, before and behind him. They guard him by the Command of Allāh﴾ (Ar-Ra'd 13:11)

Among them (Angels) are those who are in (constant) bowing and prostration to Allāh in the heavens. The Prophet (ﷺ) said: "The heaven *Aṭat* (creak) and it has every right to creak." And the *Aṭīṭ* is the *Ṣarīr* Ar-Raḥl (camel's creaking). Meaning: If there was a heavy load on top of the camel, you would hear to it a creaking sound due to the heavy weight of the load. The Prophet (ﷺ) said: "The heaven creaks and it has every right to creak. There is no place that could contain four fingers in the heavens except that there is an Angel standing, bowing, or prostrating to Allāh therein."^[1] So these Angels cover the vastness of the heavens.

Thus, regarding *Bait Al-Ma'mūr* (the Oft-Frequented House) that he passed by during the night of Ascension, the Messenger (ﷺ) said: "Seventy thousand Angels circumambulate" - or he said "enter" it everyday, and

^[1] Reported by Aḥmad (5:173), At-Tirmidhī (2312), Ibn Mājah (4190) and Al-Hākim (2:510), from Abū Dharr, may Allāh be pleased with him. And his wording is: "The heaven creaks, and it has every right to creak. There is no space for four fingers, except that there is an Angel there, placing its head in prostration to Allāh." The *Ḥadīth* is referenced by Al-Albānī in *Aṣ-Ṣaḥīḥah* (1722).

they would never return to it again."^[1] What this means, is that the set of seventy thousand Angels that enter today, are different from those that entered yesterday, and they will never come back to it again, while still others will come. This is evidence of the large number of the Angels. For this fact, Allāh, the Most High, said:

﴿وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ﴾

﴿And none can know the hosts of your Lord but He﴾ (Al-Muddaththir 74:31)

Among Angels, there are those in charge of *Jannah* and the Fire. The name of the Angel guarding the Fire is *Mālik*. The inhabitants of the Fire would say:

﴿يَمَّا لَكَ لِيَقِضَ عَلَيْنَا رَبُّكَ﴾

﴿O Mālik (Keeper of Hell)! Let your Lord make an end of us﴾ (Az-Zukhruf 43:77)

Meaning: Kill us, putting us to death. So they supplicate to Allāh to kill them, because they are experiencing unbearable punishment. He will reply:

﴿إِنَّكُمْ مَكَثُونَ﴾

﴿Verily you shall abide forever﴾ (Az-Zukhruf 43:77)

After then, it will be said to them:

﴿لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ﴾

﴿Indeed, We have brought the truth to you, but most of you have a hatred for the truth﴾ (Az-Zukhruf 43:78)

What is important (here), is that we must believe in the

^[1] Reported by Muslim (162) from the *Ḥadīth* of Anas, may Allāh be pleased with him, in the story of *Al-Isrā'*.

Angels.

And how does one believe in the Angels?

We should believe that they are of the unseen world, not to be seen; they can also be seen sometimes; although, they are primarily of the unseen world. They were created from light, and charged with whatever worship Allāh has charged them with, and they are completely subservient to Allāh, the Mighty and Sublime.

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿Who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded﴾ (At-Tahrīm 66:6)

We also believe in whatever of their names we know of. And we believe whatever functions of theirs we know of. It is obligatory upon us to believe in all of this according to what we know. (We also believe that) they are physical beings. The evidence for this is the saying of the Most High:

﴿جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْوَاحٍ﴾

﴿Who made the Angels messengers with wings﴾ (Fāṭir 35:1)

The Prophet (ﷺ) saw Jibrīl in his original form, in which he was created, with six hundred wings covering up the sky^[1] as opposed to those who say: "They are merely spirits."

If someone asks: "Do they have intellect?" We will reply (to such a person): "Do you have intellect?" Nobody will ask this question except an insane person. For Allāh, the Most High, said (regarding them):

^[1] Reported by Al-Bukhārī (3232) and (3233), from Ibn Mas'ūd, may Allāh be pleased with him.

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿Who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded﴾ (At-Tahrīm 66:6)

Would He praise them in this manner, while they do not have intellect?

﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾

﴿They glorify His Praises night and day, and they never slacken (to do so)﴾ (Al-Anbiyā' 21:20)

Do we (then) say that they do not have intellect?! They obey Allāh, do what Allāh commands them, and convey the *Waḥī*. But we would say: They do not have intellect?! The most worthy to be described as not having intellect, is he who says that they do not have intellect.

❖ "And His Books": meaning, His Books which He revealed to the Messengers.

And for every Messenger there was a Book. Allāh, the Most High, said:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ﴾

﴿Indeed We have sent Our Messengers with clear proofs, and revealed with them the Book and the Balance﴾ (Al-Ḥadīd 57:25)

This is evidence that every Messenger was given a Book; but we do not know all these Books. Rather, we only know: the *Ṣuḥuf* (Scriptures of) Ibrāhīm and Mūsā, the *Tawrah*, the *Injil*, the *Zabūr* and the *Qur'ān*. These are six.

Some say the *Ṣuḥuf* (Scriptures of) Mūsā are the same as the *Tawrah*. While some others say that they are different.

If it is the Tawrah, then it is five. But if they are different, then it is six. Nonetheless, we believe in all the Books revealed by Allāh to (all) the Messengers. Even if we do not know them by name, we believe in them as a whole.

- ❖ **"And His Messengers":** Meaning the Messengers of Allāh. They are those whom Allāh revealed the *Sharī'ahs* to and ordered them to convey it. The first of them is Nūḥ and the last of them is Muḥammad (ﷺ).

The proofs that Nūḥ is the first of them is the saying of the Exalted:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have inspired you as We inspired Nūḥ and the Prophets after him﴾ (An-Nisā' 4:163)

Meaning, a *Wahī* (Divine Revelation), like Our Revelation to Nūḥ and the Prophets after him; and that is the Revelation of Messengership.

Also, His saying:

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring Prophethood and Scripture (Book)﴾ (Al-Hadid 57:26)

﴿In their offspring﴾ meaning the offspring of Nūḥ and Ibrāhīm; and those before Nūḥ cannot be regarded as being from among his offspring.

As well as, the saying of the Exalted:

﴿وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

﴿(So were) the people of Nūḥ before them. Verily, they were a people who were Fāsiqīn (rebellious and disobe-

dient to Allāh.)﴾ (Adh-Dhāriyāt 51:46)

We may say: His saying: ﴿before them﴾ refers to what has been mentioned earlier.

Thus, (there are) three proofs from the Qur'ān, which establish that Nūḥ is the first of the Messengers.

And from the *Sunnah* is what was confirmed from the *Hadīth* of the *Shafā'ah* (Intercession): "The people of the station of (standing) will be telling Nūḥ: 'You are the first Messenger who Allāh sent to the people of the earth.'"^[1]

This is clear.

As for Ādam, may the *Ṣalāh* and *Salām* be upon him, he was a Prophet, and not a Messenger.

As regards Idrīs, many historians - or most of them - and some scholars of *Tafsīr*, as well, claim that he was before Nūḥ, and he (Idrīs) was among his (Nūḥ's) forefathers. However, this is a very weak view, which the Qur'ān and the *Sunnah* refute; and what is correct is what we have mentioned.

The Last of them is Muḥammad (ﷺ), due to the saying of the Exalted:

﴿وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

﴿But he is the Messenger of Allāh and the Last (seal) of the Prophets﴾ (Al-Aḥzāb 33:40)

He did not say: "Last (seal) of the Messengers," because when He sealed Prophethood, then it is more obvious that He sealed Messengership.

If you were to say: "Isā, may the *Ṣalāh* and *Salām* be upon

^[1] Reported by Al-Bukhārī (7440) and Muslim (194).

him, will return at the end times,^[1] and he is a Messenger," what would then be the reply?

We would reply that he is not coming back with a new *Sharī'ah*. Rather, he would only rule with the *Sharī'ah* of Prophet (Muḥammad ﷺ).

If somebody says that it is agreed upon that the best of this *Ummah*, after its Prophet, is Abū Bakr, and 'Īsā shall rule with the *Sharī'ah* of the Prophet (ﷺ). Thus, he ('Īsā, peace be upon him) would (by that) be among his [the Prophet's (ﷺ)] followers. So, how is it correct that we say that Abū Bakr is the best of this *Ummah* after its Prophet?

Then the answer would be from one of three angles:

Firstly: 'Īsā, may the *Ṣalāh* and *Salām* be upon him, is a Messenger on his own among the *Ullū Al-'Azm* (the Messengers of firm resolve); and comparing between him

[1] Based on the report of Imām Aḥmad (2921) from Ibn Abbās, may Allāh be pleased with him, regarding the explanation of this *Āyah*: and he shall be a known sign for the Hour. He said: "It refers to the coming of 'Īsā the son of Maryam, peace be upon him, before the Day of Judgment." Aḥmad Shākir said: "Its chain of transmission is *Ṣaḥīḥ*." And in the *Ḥadīth* of Abū Hurairah, may Allāh be pleased with him, he said: "The Messenger of Allāh (ﷺ) said: 'By the One in Whose Hand is my soul! The son of Maryam will soon descend among you as a just ruler.'" Reported by Al-Bukhārī (2222) and Muslim (155). Ibn Kathīr also mentioned the *Ḥadīth*s reported regarding the descent of 'Īsā the son of Maryam, peace be upon him, to the earth from the heavens, while explaining the saying of the Exalted: *And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death. And on the Day of Judgment, he will be a witness against them* (An-Nisā' 4:159)

and anyone among this *Ummah* is incomprehensible. Then, how about giving preference in such case?! As a result, this objective fails right from its foundation, because it is from *Tanaṭṭu'* (extremism) and the *Mutanatti'ūn* (extremists) will perish, as stated by the Prophet (ﷺ).^[1]

Secondly: We say that he (Abū Bakr, may Allāh be pleased with him) is the best of this *Ummah* excluding 'Īsā.

Thirdly: We say that 'Īsā is not from the *Ummah*. It is not correct for us to say that he is from his [the Prophet's (ﷺ)] *Ummah*, since he ('Īsā, peace be upon him) came before him [the Prophet (ﷺ)]; but he will be among his followers when he descends, because the *Sharī'ah* of the Prophet (ﷺ) shall remain until the Day of Judgment.

If somebody says how can he ('Īsā, peace be upon him) be a follower when he shall kill the pig, smash the cross and accept nothing other than Islām. While, at the same time, Islām leaves the People of the Book, provided they pay the *jizyah*?

Then we would reply that: The Prophet (ﷺ) mentioning that these events will occur, establishes it and makes it part of his *Sharī'ah*; thereby abrogating the earlier ruling.

❖ **"Resurrection after the death":** Resurrection, meaning - bringing the people out of their graves after their death. This is part of the *'Aqīdah* of People of *Sunnah* and *Jamā'ah*. This is confirmed by the Book, the *Sunnah*, and the consensus of the Muslims - and even the consensus of the Jews and the Christians - because they also believe in a Day when people will be raised and recompensed.

As regards the proof from the Qur'ān, Allāh, the Mighty

[1] Reported by Muslim (2670) from Ibn Mas'ūd, may Allāh be pleased with him.

and Sublime, said:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثَنَّ﴾

﴿The disbelievers claim that they will never be resurrected (for the Account). Say: "Yes! By my Lord, you will certainly be resurrected."﴾ (At-Taghābun 64:7)

He, the Mighty and Sublime, also said:

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ۖ ثُمَّ إِنَّكُمْ بِيَوْمِ الْقِيَمَةِ تُبْعَثُونَ﴾

﴿After that, surely, you will die. Then, surely, you will be resurrected on the Day of Resurrection﴾ (Al-Mu'minūn 23:15-16)

As for the proof from the *Sunnah*, there are *Mutawītir* *Hadīths* from the Prophet (ﷺ) regarding that.

The Muslims have a decisive consensus that mankind will be resurrected on the Day of Resurrection, meet their Lord, and be recompensed for their deeds.

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

﴿So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it﴾ (Az-Zalzalah 99:7-8)

﴿يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلِّقِهِ﴾

﴿O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet﴾ (Al-Inshiqaq 84:6)

Always remember this meeting and be prepared for it in apprehension of standing before Allāh, the Mighty and

Sublime, on the Day of Judgment without any good deed. Look at what you have prepared for the Day of Conveyence. What have you prepared for the meeting day? Today, many people busy themselves with this world, knowing fully well that it is not certain that they will get what they work for in this world. A person might plan for tomorrow, or after tomorrow, but he does not reach tomorrow. Unfortunately, when it comes to what is sure, many people are heedless of this. Allāh, the Exalted, says:

﴿بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا﴾

﴿Nay, but their hearts are covered (blind) from understanding this﴾ (Al-Mu'minūn 23:63)

Regarding the deeds of this world, He, the Exalted, says:

﴿وَهُمْ أَعْمَلُ مِن دُونِ ذَلِكَ هُمْ لَهَا عَمَلُونَ﴾

﴿And they have other (evil) deeds, besides, which they are doing﴾ (Al-Mu'minūn 23:63)

He uses a nominal sentence which implies affirmation and continuity: He, the Exalted, says:

﴿لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَذَا﴾

﴿(It will be said to the sinners): "Indeed you were heedless of this"﴾ (Qāf 50:22)

That is on the Day of Judgment.

﴿فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ﴾

﴿"Now We have removed your covering, and sharp is your sight this Day!"﴾ (Qāf 50:22)

This resurrection — which is agreed upon by all the Heavenly Revealed religions, and everyone who adheres to

a religion — is one of the six pillars of *Īmān*, and an aspect of the 'Aqīdah of the People of the *Sunnah* and the *Jamā'ah*. No one who associates himself with any religion would ever deny it.

- ❖ **Faith in Al-Qadar** - its good and its bad: This is the sixth pillar, faith in *Al-Qadar* - its good and its bad.

Al-Qadar is the preordainment of Allāh, the Mighty and Sublime, for all things. Allāh, the Exalted, had written the Destiny of everything fifty thousand years before the creation of the heavens and earth^[1] as He, the Mighty and Sublime, said:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Know you not that Allāh knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lawḥ Al-Mahfūz). Verily! That is easy for Allāh﴾ (Al-Hajj 22:70)

- ❖ **His saying:** "its good and its bad": as for ascribing good to *Al-Qadar* as good, it is clear; but in the case of bad, the meaning of it is the bad that was ordained not *Al-Qadar*, which is Allāh's doing, because there is no evil in Allāh's doing. All His doings are good and wise; evil is only with respect to the objects of the doing and decrees. The evil here is regarding the objects of the decree and the doing, but not in regard to the doing itself. That is why the Prophet (ﷺ) said: "Evil cannot be

^[1] Based on the report of Muslim (2653) from 'Abdullāh bin 'Amr who said: "I heard the Messenger (ﷺ) say: 'Allāh had written the decrees of the creatures fifty thousand years before He created the heavens and the earth.'" He said: "And His Throne was upon the water."

ascribed to You."^[1]

For example, we find evils among the decreed creations; there are snakes, scorpions, predatory animals, diseases, poverty, drought and things like that. All these things are evil in relation to humans because they do not suit him. There is also disobedience, wickedness, disbelief, rebelliousness, murder and other than that, all these are evils. But with respect to Allāh, the Mighty and Sublime, they are good, because Allāh, the Exalted, has destined them for a very important purpose; those who know it, know it, and those who are ignorant of it, are ignorant of it.

Hence, it is imperative that we recognize that the evil attributed to *Al-Qadar* is with respect to the objects of the decree and the doing, not preordainment which is from the preordainment of Allāh and his doing.

Then, you should know that this object of the doing may be evil itself but good in another respect. Allāh, the Exalted, says:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿Evil has appeared on land and sea because of what the hands of men have earned, that Allāh may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon)﴾ (Ar-Rūm 30:41)

This is a good result! As such, the evil attributed to the objected decreed here, is not evil in reality since it leads to a good result.

Let's take the punishment of committing fornication for example. The fornicator — who has never been married —

^[1] Part of the *Ḥadīth* of 'Alī bin Abī Ṭālib, may Allāh be pleased with him, reported by Muslim (771).

will be given one hundred lashes and banished for a year. Without doubt, this is bad for him unto itself, because he would not find it comfortable. But it is still good from another perspective, because it is expiation for his sins. So, this is good, because the punishment of this life is less severe than the punishment of the Hereafter, thus it is good for him. Among its benefits is that it would deter others and make them abstain from fornication, for if someone intended to fornicate, and knew that the like of this will be done to him in such case, then he would refrain doing it. It can even be good for him, because he would never return to such an act again.

With regard to the universally decreed matters, something might be evil in regard to the object ordained such as sickness. If a person falls sick, then there is no doubt that this is bad to him. But in reality, it is good for him, and its good for him is that it is an expiation of sins for him. A person might have committed some sins that would not be atoned for by seeking forgiveness and repenting, due to a preventative factor; such as insincerity of intention towards Allāh, the Mighty and Sublime. Then this sickness and punishment serve as expiations of his sins.

Among its good is that the person may not have recognized the magnitude of Allāh's favor on him by granting him sound health, until he becomes sick. Now we are healthy, and we do not know the significance of sound health; but once sickness begins, we would recognize the importance of sound health. Thus, sound health is a crown on the heads of the healthy; none actually recognizes it except the sick. This is also good; it makes you realize the importance of good health.

Among its good is that this sickness might destroy some bacteria in the body which would not ordinarily be

removed, except by illness; the doctors would say that some particular illnesses kill these bacteria in the body, but you do know not.

In Summary, what we are saying is:

Firstly: The evil which is attributed to *Al-Qadar* is with regard to the objects ordained by by Allāh, as for what Allāh ordains, then all of it is good. The proof is in the saying of the Prophet (ﷺ): "Evil is not ascribed You"^[1]

Secondly: The evil in the object ordained is not absolute evil; rather this evil may lead to matters that are good. So its evilness is a relative matter.

The author, may Allāh have mercy upon him, will later discuss matters related to *Al-Qadar* with some details and explain its stages according to the People of the *Sunnah*.

وَمِنَ الْإِيمَانِ بِاللَّهِ: الْإِيمَانُ بِمَا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ،
وَبِمَا وَصَفَهُ بِهِ رَسُولُهُ مُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

And from faith in Allāh is the faith in what He describes Himself with in His Book, and what His Messenger Muḥammad (ﷺ) has described Him with.

- **Concerning his statement:** "And from faith in Allāh is the faith in what He describes Himself with in His Book, and what His Messenger Muḥammad (ﷺ) has described Him with."

[1] Its references preceded.

The Commentary

- ❖ **"And from faith:"** *Min* (from) here indicates part of. Because we have mentioned that faith in Allāh, the Mighty and Sublime, comprises four things: Believing in His Existence, and His sole (right of) Lordship, and Divinity, and believing in His Names and Attributes. That is, part of believing in Allāh is the faith in what He describes Himself with.
- ❖ **"With what He describes Himself in His Book":** It should also be added: "and what He Names Himself". But the author, may Allāh have mercy upon him, only mentioned the Attributes, perhaps because there is no Name except that it contains an Attribute, or because the disagreement regarding the Names is less serious; none disproves of it except the extreme among the *Jahmiyyah* and the *Mu'tazilah*. The *Mu'tazilah*, the *Asha'riyyah* and the *Māturīdiyyah* affirm the Names (of Allāh); but they disagree with the People of the *Sunnah* and the *Jamā'ah* in most of the Attributes.

We now say: Why did the author only mention: "What Allāh describes Himself with"?

We say that this is due to one of two reasons: Either because each Name contains an Attribute, or, because the disagreement among those ascribing themselves to Islam regarding the Names (of Allāh) is less serious.

- ❖ **"In His Book":** His *Kitāb* (Book) meaning the Qur'ān. Allāh, the Exalted, named it a Book because it is written in the Preserved Tablet, written in the pages carried by the noble and dutiful Messengers - the Angels - and it is also written like that among the people, writing it in the *Mushāfs*. So it is *Kitāb* with the meaning of "writ," and

Allāh attributed it to Himself, because it is His Speech, Glorious and Exalted is He. So this Qur'ān is the Speech of Allāh, Allāh spoke it, in reality, and every letter is from Him, because He has indeed spoken it.

And in this statement there are some further subjects:

The first subject: That from faith in Allāh is the faith in what He describes Himself with. And its indication is that faith in Allāh - as preceded - comprises the belief in His Names and Attributes. Because *Dhatullāh* (Allāh's Essence) is named with some names and described with some attributes. And, the existence of a mere essence, devoid of attributes, is not possible. So it is not possible that there would ever exist a mere essence devoid of attributes. The idea that there may be some things without attributes could be imagined, but is unlike the reality; that is, imagination is unlike what actually occurs. A particular thing without attributes can never be found in reality.

For example, one's mind can imagine a particular thing with a thousand eyes, in each of the eyes one thousand pupils and one thousand iris'; with one thousand feet, in each of the feet, one thousand toes, in each of the toes, one thousand nails; with millions of strands of hair, in each of the strands, a million of strands of hair, and so on...!! This can be imagined even if it is not real. But in reality, nothing can be found without an attribute.

Hence, the belief in the Attributes of Allāh, is part of the belief in Allāh. If there is no Attribute for Allāh, except that He exists a necessary existence, and this is as agreed upon by everybody, then He must have Attributes.

The second subject: The Attributes of Allāh, the Mighty and Sublime, are from the knowledge of the Unseen, and what is incumbent upon man regarding matters of the unseen is to believe in them as they are, without resorting

to anything apart from the textual proofs.

Imām Aḥmad, may Allāh have mercy upon him, said: "Allāh should not be described except in the way He has described Himself, or as His Messenger has described Him. The Qur'ān and the *Ḥadīth* should not be exceeded."^[1] This means that we should not describe Allāh except with what He describes Himself in His Book or upon the tongue of His Messenger (ﷺ).

This is proven by the Qur'ān and intellect:

In the Qur'ān, Allāh, the Mighty and Sublime, says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾

﴿Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge"﴾ (Al-A'rāf 7:33)

If you therefore describe Allāh with an attribute that Allāh did not describe Himself with, you would have said about Allāh that which you do not know, and this is unlawful according to the text of the Qur'ān.

Allāh, the Mighty and Sublime, also said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

[1] See: *Majmū' Al-Fatāwa* by *Shāikh Al-Islām* (5:26)

﴿And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh)﴾ (Al-Isrā' 17: 36)

If we describe Allāh with what He has not described Himself, we would, by that, be pursuing that of which we have no knowledge, and therefore falling into what Allāh, the Exalted, has prohibited.

As for the proof based on the intellect; the Attributes of Allāh, the Mighty and Sublime, are from the matters of the Unseen, and it is not possible for the human intellect to perceive the matters of the unseen. Therefore, we should not describe Allāh, the Exalted, with what He has not described Himself, and we should not say "how" His Attributes are, because that is not possible.

We cannot, in reality, perceive the enjoyments of Paradise that Allāh has described, despite the fact that they are already created. In Paradise, there are fruits, date-palm trees, pomegranates, thrones, vessels, and the *Hūr*. We cannot comprehend the realities of these things. If we are told: "Describe them to us," we could not do that, because of the saying of the Exalted:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

﴿No person knows what is kept hidden for them of joy as a reward for what they used to do.﴾ (As-Sajdah 32:17)

And also because of His, Exalted be He, saying in the *Qudsī Ḥadīth*: "I have prepared for My righteous servants that which no eye has seen, what no ear has heard of, and what has never crossed the mind of any human being."^[1] If this

[1] Reported by Al-Bukhārī (3244) and Muslim (2824) from Abū Hurairah, may Allāh be pleased with him.

is the case regarding a creation with attributes whose meanings are known but whose realities are unknown, what would then be the case concerning the Creator?

Another example: Man has a soul without which he cannot live. If the soul is not in his body, he would not exist; yet he cannot describe this soul. If he is asked: "What is this soul that is in you? What is that thing, which if removed from you, you will become dead, and if it remains with you, you will be able to reason, understand and perceive?" He would sit, look up, think hard, and will never be able to describe it, even though it is very close to him, and is within him. He would not be able to perceive it, in spite of the fact that it is real - meaning, something seen, as is mentioned by the Prophet (ﷺ): "Whenever the soul is snatched, the sight follows it."^[1]

Man will see his soul while it is being taken away. That is why the eyes remain open at death, looking at the soul while it has departed the body. This soul will be snatched, put in a shroud, and ascended with to Allāh. Nevertheless, he cannot describe it while it is within his own body. How can he then try to describe the Lord in a way that He has not described Himself!

The third subject: That we should not describe Allāh, the Exalted, with what He has not described Himself. The evidence for that is also drawn from the textual proofs and intellect. We mentioned two *Āyahs* above from the textual proofs.

As for the intellect, we say: This is an unseen matter, it cannot be grasped by rational contemplation, and we have given two examples for that.

[1] Reported by Muslim (920) from Umm Salamah, may Allāh be pleased with her.

The fourth subject: The obligation of holding the textual proofs reported in the Book and the *Sunnah* based on their apparentness. We should not exceed that.

For example: When Allāh, describes Himself with having an Eye, should we say: "What is intended by the eye is seeing, but not an eye in reality?" If we say that, we have not described Him with what He has described Himself.

When Allāh described Himself, with two Hands saying:

﴿بِأَيْدِيهِمَا مَبْسُوطَتَانِ﴾

﴿Nay, both His Hands are widely outstretched﴾ (Al-Ma'idah 5:64)

If we say that Allāh does not possess a hand in reality; and that what is intended by the hand is His favor upon His slaves, then have we described Him with what He describes Himself? No!

The fifth subject: The generality of the author's statement covers everything with which Allāh describes Himself, among the Attributes of His Essence in meaning (*Al-Ma'nawiyah*) and derived from revealed information (*Al-Khabariyah*), as well as the Attributes of His doings.

The Attributes of His Essence are those which Allāh has never ceased, nor ever will cease to be described with. These are of two types:

Those of meaning (*Al-Ma'nawiyah*), such as life, knowledge, power, wisdom and the like, and these are examples, not actually mentioning all.

The informative (*Al-Khabariyah*): such as the two Hands, the Face, the two Eyes and the like from what He named, while something of that is used to describe us as well.

Allāh, the Exalted, has never ceased having two Hands, a

Face and two Eyes, none of that occurred after not having them. He was never separate of any of these. As Allāh, the Exalted, has never ceased living nor ever will cease living, nor ceased being All-powerful nor ever will cease being All-powerful, and so on. Meaning, that His Life would not need to be renewed, and His Hearing would not need to be renewed. Rather, He has always been described with these and shall ever be described with them. And the renewal of what is heard does not necessitate the renewal of the hearing. For example, if I hear the *Adhān* now, it does not mean that I have just possessed a new ability to hear at that particular time, but the hearing ability has been with me since Allāh created it for me. However, what is heard is renewable and this does not have any effect on the Attribute (of Hearing).

The scholars, may Allāh have mercy upon them, termed them "Attributes of Essence (*Dhāt*)" because, as they say, they are inseparable from the Self *Dhāt* (of Allāh); He is not separate from them.

The Attributes of doing (*Al-Fa'liyyah*) are related to Allāh's will. These are of two types:

The Attributes with known causes, such as pleasure; whenever Allāh, the Mighty and Sublime, finds any cause for being pleased, He, the Exalted, is pleased, as He said:

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

﴿If you disbelieve, then verily, Allāh is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you﴾ (Az-Zumar 39:7)

An example of the Attributes with unknown causes, is

descending to the lowest heaven during the last third of the night.

There are some among these Attributes that can be both Attributes of His Essence and those of His doing. For example; Speaking is an attribute of doing on its own, but from the view of its basis, it is a *Dhatiyyah* Attribute; because Allāh, the Exalted, never ceased, nor will He ever cease from (having the Attribute of) Speaking. But He only speaks with what He wills when He wills; as shall be discussed under the section regarding "Speaking."

The scholars, may Allāh have mercy upon them, termed these Attributes: "Attributes of doing" because they are from Allāh's actions.

There are many proofs for it in the Qur'ān, for example:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

﴿And your Lord comes with the Angels in rows upon rows﴾ (Al-Fajr 89:22)

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ﴾

﴿Do they then wait for anything other than that the Angels should come to them, or that your Lord should come?﴾ (Al-An'ām 6:158)

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allāh is pleased with them and they with Him﴾ (Al-Mā'idah 5:119)

﴿وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ﴾

﴿But Allāh was averse to their being sent forth, so He made them lag behind﴾ (At-Tawbah 9:46)

﴿أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ﴾

﴿For that (reason) Allāh's Wrath fell upon them and in torment they will abide﴾ (Al-Mā'idah 5:80)

Affirming these qualities for Allāh, the Exalted, does not in any way indicate imperfection, rather it is from His Perfection, that He, the Exalted, does whatever He wills.

Those who distort (the meanings of Allāh's Attributes) say that affirming these Attributes indicates some imperfection; hence they deny all the Attributes of doing. They say: He does not come; He is not pleased, He is not angry, He does not detest, He does not love.... They deny all of these, claiming that these actions are newly occurring events, and a new event is not established except by a new event. This is baseless because it opposes the texts, and it is also baseless in itself, because a newly occurring action does not necessitate a new doer.

The sixth subject: There is no room for intellect in matters concerning Names and Attributes; because the revealed texts are the basis for either affirming or rejecting Names and Attributes. Our intellect can never make a judgment about Allāh. The basis is therefore the revealed texts, in contrast to the *Ashā'riyyah*, the *Mu'tazilah*, the *Jahmiyyah* and others of the people of *Ta'til* who use intellect as the basis for affirming or negating the Attributes. They say: Whatever the intellect judges to be affirmed, we affirm it, whether Allāh affirms it for Himself or not!

And whatever it judges to be negated, we negate it, even if Allāh affirms it! And whatever the intellect does not judge to be affirmed, nor to be negated; then most of them negate it, and say: "Positivism is the intellect's proof," so if the attribute is affirmed (by the intellect), we affirm it, and if it is not affirmed, then we negate it.

And among them are those who do not take a position regarding it, so they do not affirm when the intellect does not affirm it, but they do not deny it, since the intellect does not negate it. They would therefore say: "We do not take a position," because to these people, negativism is the intellect's proof. When it is not affirmed (by intellect) he stops and does not negate it.

These people now use the intellect to judge what is required or impossible for Allāh, the Mighty and Sublime! Based on this, whichever attribute the intellect judges that Allāh should be described with, they describe Allāh with it, even if it is not in the Book and the *Sunnah*; whatever the reasoning justifies its negation for Allāh, they negate it even if it is in the Book and the *Sunnah*.

Therefore, they say, that Allāh does not have eyes, a face nor a hand. He does not ascend over the Throne, nor does He descend to the lowest heaven. They resort to distortion (*Tahrif*) and refer to their distortion as interpretation (*Ta'wil*). Had they outright rejected the Attributes, they could have become disbelievers because they would have belied (the Qur'ān). But they reject them in a manner they refer to as interpretation (*Ta'wil*); which is a distortion to us.

In summary, there is no room for intellect in the matters regarding Allāh's Names and Attributes.

If it is said: "What you say contradicts the Qur'ān because Allah said:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا﴾

﴿And who is better in judgment than Allāh for a people who have firm Faith?!﴾ (Al-Mā'idah 5:50)

To choose (in preference) between two things is based upon rational contemplation.

Allāh, the Mighty and Sublime, also said:

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ﴾

﴿And for Allāh is the highest description﴾ (An-Naḥl 16:60)

He, the Mighty and Sublime, also said:

﴿أَمَنَ يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ﴾

﴿Is then He, Who creates as one who creates not? Will you not then remember?﴾ (An-Naḥl 16:17)

And other Verses (Āyāt), where Allāh refers to the intellect, concerning what He either affirms or negates for Himself, while rebutting the false deities?"

We would reply by saying: The intellect can grasp what it is required to describe Allāh with, Glorious and Exalted is He, and what He should not be described with, generally speaking but not specifically speaking. For example, intellect can understand that the Lord must possess perfect attributes. However, this does not mean that intellect can establish every attribute precisely or negate it precisely. It can only establish or negate generally that He possesses perfect Attributes and that He is free from imperfections.

For example, intellect can grasp the fact that Allāh is All-Hearing and All-Seeing. Ibrāhīm, said to his father:

﴿يَتَأْتِيَ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

﴿"O my father, why do you worship that which does not hear and does not see and will not benefit you at all?"﴾ (Maryam 19:22)

And, that He is definitely the Creator, as Allāh said:

﴿أَمَنَ يَخْلُقُ كَمَن لَّا يَخْلُقُ﴾

﴿Is then He, Who creates as one who creates not? Will you not then remember?﴾ (An-Naḥl 16:17)

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا﴾

﴿Those whom they invoke besides Allāh have not created anything﴾ (An-Naḥl 16:20)

It can grasp this. It can also understand that Allāh, Glorious and Exalted is He, is not to be described as existent after nothingness, such would be a form of imperfection, as Allāh said, the Exalted, while remonstrating the idol worshippers:

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ﴾

﴿Those whom they invoke besides Allāh have not created anything, but are themselves created﴾ (An-Naḥl 16:20)

Then, based upon intellect, it is impossible the Creator could ever be newly existent.

The intellect can also grasp the fact that it is not possible to describe Allāh with any description that is deficient, because the Lord must be perfect. So it can grasp the fact that He is free from being incapable, because this is an attribute of imperfection; for if the Lord was powerless, and disobeyed, and He wants to punish the one who disobeyed, and He is incapable, then He can not do it!

Therefore, intellect can grasp the fact that incapability could not possibly be attributed to Allāh. And blindness is like that as well, and deafness is like that, and so too is ignorance. These are general matters, we can grasp that. But as for the details, we are not able to grasp that. So we must stick to the revealed texts.

A question: Is everything that is perfection in our case, perfection in the case of Allāh? And is everything that is

imperfect in our case, imperfect in the case of Allāh?

The answer is no. Because analysis of perfection and defect is not contingent upon what is attributed to humans, due to the clear difference between the Creator and creation. But it is contingent upon the description itself; any description of perfection is affirmed for Allāh, Glorious and Exalted is He.

So eating and drinking in the case of the Creator is a defect, because its cause is a need, and Allāh the Exalted is free of any need from other than Him. But it is a form of perfection with in the case of the created. And due to this, if a person is not eating, then there is no doubt he must be ill or something like that; and this is a defect.

And sleep is a defect in the case of the Creator, but for the created it is a form of perfection; and the difference becomes clear.

Pride is a form of perfection for the Creator and a defect for the created. Because the majesty and greatness cannot be complete except with pride, so that there can be a complete authority in which none could compete with Him. That is why Allāh, the Exalted, threatens the one who competes with Him in pride and greatness. He, the Mighty and Sublime, said: "Whoever competes with me in either of the two, I will punish him."^[1]

What is important, is that not everything that is perfect with respect to creation is perfect with respect to the Creator, and not everything that is imperfect with respect

^[1] Based on the report of Muslim (2620) from Abū Sa'īd al-Khudrī and Abū Hurairah, may Allāh be pleased with them both, who both said: "Glory is His *Izār* and Pride is His *Ridā'*; 'So whoever contends with me, I will punish him.'" Imām Aḥmad (2:414) has reported similarly from Abū Hurairah, may Allāh be pleased with him.

to the creation is imperfect with respect to the Creator; because perfection and imperfection are relative.

These are the six subjects under the heading: "What He describes Himself with." All of them are important subjects, and we mentioned them prior to other matters of *'Aqīdah* because we will build upon them with what follows if Allāh, the Exalted, wills.

❖ **"And with what His Messenger describes Him:"** The Messenger's (ﷺ) description of his Lord is divided into three categories: By saying, by action, and by tacit approval.

1. As for sayings, there are many, for example: "Our Lord! Allāh Who is above the heavens! Hallowed be Your Name, Your order permeates the heavens and the earth." And also his (ﷺ) statement while swearing: "No, by the One who turns the hearts."^[1]
2. As for actions, they are fewer than sayings, for example his pointing to the heavens, making Allāh a witness to his Companions' acknowledgment of having conveyed the Message, and this happened during the Farewell Pilgrimage at 'Arafah. He (ﷺ) addressed the people, and asked: "Have I conveyed the Message? They replied: "Yes" three times, and he (ﷺ) said: "O Allāh, bear witness"^[2] — while raising his hand to the heavens, and pointing to the people. This is a description of Allāh, the Exalted, with transcendence (*Al-'Ulū*) by action.

A man came while he (ﷺ) was delivering a sermon on

^[1] The *Ḥadīth* will be mentioned in its entirety in the beginning of the second volume - Allāh willing.

^[2] Reported by Muslim (1218) from Jābir bin 'Abdullāh, may Allāh be pleased with him.

Friday, and said: "O the Messenger of Allāh, property has perished..." and he raised his hands^[1] (to supplicate). This is also a description of Allāh with transcendence by action; and others like that from the *Ḥadīths* of the Messenger (ﷺ), wherein he mentioned some of Allāh's Attributes.

The Messenger (ﷺ) would sometimes mention one of Allāh's Attributes and corroborate it with his action. That happened when he recited the *Āyah*:

﴿إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

﴿Truly, Allāh is Ever All-Hearer, All-Seer﴾ (An-Nisā' 4:58)

He then placed his thumb on his right ear and the index finger on his eye.^[2] This is an affirmation of seeing and hearing with statement and action. We, therefore, say that the Messenger's (ﷺ) affirmation of Allāh's Attributes can be by saying or by action - either collectively, or separately. As for tacit approval, such cases are fewer than those previously mentioned. For example; his tacit approval to a

[1] Reported by Al-Bukhārī (1013), (1014) and Muslim (897) from Anas bin Mālik, may Allāh be pleased with him.

[2] Al-Hāfiẓ said in *Al-Fath* (13:373): Reported by Abū Dāwūd with a strong chain according to the criteria of Muslim, from the narration of Abū Yūnus, from Abū Hurairah, may Allāh be pleased with him: 'I saw the Messenger (ﷺ) recite it - that is, His saying - "Verily, Allāh commands that you should render back the trusts to those to whom they due up to His saying - Truly, Allāh is Ever All-Hearer, All-Seer. - And he placed his two fingers."' Abū Yūnus said: "Abū Hurairah, may Allāh be pleased with him, placed his thumb on his ear and the one that follows it (the index finger) on his eye." And the *Ḥadīth* was graded *Ṣaḥīḥ* by Al-Albānī in *Ṣaḥīḥ Abū Dāwūd* (4738).

slave-girl whom he (ﷺ) asked: "Where is Allāh?" She answered: "Above the heavens." He approved of what she said, and said: "Free her."^[1] And, like his tacit approval of the saying of the rabbi, who came and said to him (ﷺ): "We came across (in our Book) that Allāh places the heavens on a Finger, the earth on a Finger and the soil on a Finger..." until the end of the *Ḥadīth*. The Prophet (ﷺ) smiled in affirmation of what he said;^[2] and this is a tacit approval.

If someone asks: "What is the basis of it being obligatory to have faith in what the Messenger (ﷺ) described his Lord with, or what is its evidence?"

We would answer by saying: Its evidence is in the saying of Allāh, the Exalted:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ﴾

﴿O you who believe! Believe in Allāh, and His Messenger, and the Book which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)﴾ (An-Nisā' 4:136)

And every *Āyah* wherein it is mentioned that the Messenger (ﷺ) is a conveyor; it is evidence that it is obligatory to accept whatever he informed of regarding Allāh's Attributes, since he (ﷺ) informed of them and conveyed them to the people, and all what he informed of is conveyed from Allāh. And because the Messenger (ﷺ) is the most knowledgeable of all people concerning Allāh; the

[1] The story of the slave-girl was reported by Muslim (537) in the *Ḥadīth* of Mu'āwiyah bin Al-Ḥakam As-Sulamī, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (4811), Muslim (2786) (19) from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.

most sincere of all people in advising Allāh's servants, the most truthful of all people regarding what he says, and the most eloquent of all people in his expressions. As such, he embodies four qualities that necessitate the acceptance: Knowledge, sincere advice, truthfulness and eloquence. It is, therefore, obligatory that we accept everything that he informed of from his Lord. He (ﷺ) is - by Allāh - more eloquent, more sincere in advice, and more knowledgeable than the rationalists and the philosophers whom the people follow. In spite of this, he would still say: "Glory be to You; I can not enumerate Your praise, You are as You extol Yourself."^[1]

مِنْ غَيْرِ تَحْرِيفٍ وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلَا تَمْثِيلٍ

Without *Tahrif* (distortion), nor *Ta'til* (denial), nor *Takyif* (saying how), nor *Tamthil* (likening).

- Concerning his saying: "Without *Tahrif* (distortion), nor *Ta'til* (denial), nor *Takyif* (saying how), nor *Tamthil* (likening)."

The Commentary

- ❖ This phrase contains a description of the faith of the People of the *Sunnah*, regarding the Attributes of Allāh, the Exalted. The People of the *Sunnah* believe in them with a faith devoid of these four: *Tahrif* (distortion), *Ta'til* (denial), *Takyif* (saying how) and *Tamthil* (likening).

^[1] Reported by Muslim (486) from 'Āishah, may Allāh be pleased with her.

As for *Tahrif* (distortion), it means to change, and can be by expression or by meaning. The preponderance is that *Tahrif* does not occur by expression. But when it does occur, it only occurs from an ignorant person. *Tahrif* by expression, means changing the pronunciation, for example, you will never hear somebody reciting "*Al-Hamda lillāhi rabbil-'Alāmīn*" with a *Fath* on the *Dāl*, except one who is an ignorant person. This is what is common (of distortions by expression).

But *Tahrif* in meaning is the one that occurs the most among the people. But the faith of the People of *Sunnah* and the *Jamā'ah* in what Allāh describes Himself with, is free from *Tahrif* - that is from changing the expression or the meaning.

Those who change the meaning, they call it "*Ta'wil* (interpretation)" and refer to themselves as people of *Ta'wil*, so that such speech has an acceptable appearance, and such *Ta'wil* will not cause the souls to flee from it nor object to it. However, in reality what they do is *Tahrif*. This is because there is no sound evidence for it, but they are not able to say: "Out of *Tahrif*" and if they were to say: "This is *Tahrif*" then they themselves would have denied their statements. As such, the author, may Allāh have mercy upon him, used the word *Tahrif* instead of *Ta'wil*, even though many others who discuss this matter usually condemn *Ta'wil*, saying: "Without *Ta'wil*." But the word used by the author is most preferable, for four reasons:

Firstly, this is the word used in the Qur'ān, as Allāh, the Exalted, said:

﴿يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ﴾

Here are some who displace words (*Yuharrifūn*) from (their) right places. ﴿(An-Nisā' 4:46)

The expression used in the Qur'ān is more worthy than others, because it best expresses the meaning.

Secondly, it best expresses the situation, and is much closer to justice, because it will not be just to refer to the one who interprets without any proof as somebody who engages in *Ta'wīl*. We should rather describe him with what befits him; and that is he is a *Muḥarrif* (someone who distorts).

Thirdly, interpretation without any proof is false; it is obligatory to stay far from it, and keep people away from it. And using the term *Tahrif*, rather than *Ta'wīl*, sounds more detestable, because no one will accept *Tahrif*, while *Ta'wīl* appears light, the soul can bear it, and its actual meaning will therefore wither away. But as for *Tahrif*, our mere mentioning it scares away people from it. So using *Tahrif* regarding those who oppose the path of the *Salaf* (pious predecessors) is more befitting than using the term *Ta'wīl*.

Fourthly, *Ta'wīl* is not absolutely condemnable. The Prophet (ﷺ) said: "O Allāh, grant him the understanding of the religion, and provide him the knowledge of *Ta'wīl* (interpretation)."^[1]

Allāh, the Exalted, also says:

﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ﴾

﴿But none knows its *Ta'wīl* (hidden meanings) save Allāh. And those who are firmly grounded in knowledge﴾ (Āl 'Imrān 3:7)

Allāh, the Exalted, commends them for possessing the

^[1] Reported by Aḥmad in *Al-Musnad* (2396) and Al-Fasawī in *Al-Ma'rifah wat-Tārikh* (1:494) and Aḥmad Shākir graded it *Ṣaḥīḥ*. Al-Bukhārī reported it (75 and 143), with the wording: "O Allāh, teach him the Book."

knowledge of *Ta'wīl*.

Ta'wīl is not therefore totally condemnable because it has a number of meanings, it can mean *Tafsīr*, and it can mean the end result and destination, and it can mean changing an expression from what is obvious.

1. So it can mean *Tafsīr*, such as when many scholars of *Tafsīr* (Qur'ānic exegesis) say, when they explain an *Āyah*: "The *Ta'wīl* of Allāh's statement is such-and-such." Then, they would mention the meaning. Here, *Tafsīr* is referred to as "*Ta'wīl*." This is because they interpret the statement; that is to give an interpretation to the meaning intended by it.
2. As for *Ta'wīl* with the meaning of a thing's outcome, this occurs when it is used in an assertive statement. Its outcome will therefore be either doing it, if it is a command, or abandoning it, if it is a prohibition. But if it is used in an informative; its *Ta'wīl* will mean its occurrence.

An example of an informative statement is, the saying of Allāh, the Exalted:

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ﴾

﴿Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth"﴾ (Al-A'rāf 7:53)

Meaning, these people do not await anything except the end result and the destination of what they were informed, the Day in which that which they were informed of comes. Then, those who have forgotten it will say: "Indeed the

Messengers of our Lord came with the truth."

Another example of it is when Yūsuf's parents and brothers fell in prostration for him, he said:

﴿هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ﴾

﴿This is the interpretation of my dream aforetime!﴾
(Yūsuf 12:100)

Meaning - this is the result of my dream, because he said so after they had prostrated.

An example in an assertive statement, is the statement of 'Āishah, may Allāh be pleased with her: "The Prophet (ﷺ) would often say the following, during bowing and prostration, after Allāh, the Exalted, had revealed to him the statement:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿When comes the Help of Allāh and the conquest (of Makkah)﴾ (An-Naṣr 110:1)

(He would say) 'O Allāh, Glory be to You, O Allāh forgive me' out of *Ta'wīl* of the Qur'ān."^[1] - meaning, acting upon it.^[2]

3. The third meaning of *Ta'wīl* is changing the expression from what is obvious. This category is divided into both what is praiseworthy and what is condemnable; if evidence proves it, then it is praiseworthy, and it is from the first category, the category of *Tafsīr*. But if the evidence does not prove it, then it is condemnable, and

^[1] Reported by Al-Bukhārī (4967 and 4968), and Muslim (484) from 'Āishah, may Allāh be pleased with her.

^[2] (Translation note): That is, because what follows that later is: "So glorify your Lord and seek forgiveness." So he (ﷺ) obeyed that by doing it during the prayer.

it is from the category of *Tahrīf* (distortion) and therefore not from the category of *Ta'wīl*. This second one is the category of the people of *Tahrīf* regarding the Attributes of Allāh, the Mighty and Sublime.

For example, Allāh, the Exalted, said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

﴿The Most Beneficent (Allāh) Istawā (rose over) the Throne﴾ (Tā Hā 20:5)

What is obvious in the expression, is that Allāh, the Exalted, is ascended over the Throne: settled above it and exalted above it. If anybody now says that the meaning of *Istawā* is He, the Exalted, took over (*Istawlā*) the Throne, we will say: "This is your own interpretation, because you have changed the expression from what is obvious for it," rather this is in reality a distortion, because there is no evidence to prove it; the proof is rather against it, as it shall be explained - if Allāh wills.

As for His, the Exalted, saying:

﴿إِنَّ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿The event, ordained by Allāh will come to pass, so seek not to hasten it﴾ (An-Naḥl 16:1)

The meaning of — *the event, ordained by Allāh* is Allāh's command shall soon come to pass. This differs from what is obvious in the expression, but there is evidence for it, and it is His saying: *So seek not to hasten it.*

In the same manner, is His, the Exalted, saying:

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

﴿So when you recite the Qur'ān, seek refuge with Allāh from the *Shaiṭān* (Satan), the outcast (the cursed one)﴾

(An-Nahl 16:98)

Meaning - whenever you want to recite the Qur'ān. It does not mean when you have finished reciting the Qur'ān, say: "I seek refuge in Allāh from the accursed *Shaitān*." Since, we have learned in the *Sunnah*, that whenever the Prophet (ﷺ) wanted to recite, he would seek refuge in Allāh from the accursed *Shaitān*,^[1] not after having completed the recitation. This *Ta'wīl* is, therefore, correct.

Also, in the report of Anas bin Mālik, may Allāh be pleased with him: "Whenever the Prophet (ﷺ) entered the area in which he would relieve himself, he would say: 'I seek refuge in Allāh from *Al-Khubuthi wal-Khabā'ith*.'"^[2] The meaning of "when he entered" is when he wanted to enter, because it is not proper to utter remembrance of Allāh inside such a place. As such, we interpret: "when he entered" - to mean, when he wanted to enter. This kind of interpretation is supported with a sound evidence, and it will be considered a kind of *Tafsīr*.

For this reason, we say that referring to a kind of *Ta'wīl* that is not based on a sound proof as *Tahrīf* is best, because this is found in the Qur'ān, and it best befits the way of the *Muḥarrif*. Besides, it is better in repulsing others from this path which opposes the path of the *Salaf* (pious predecessors), and because every form of *Tahrīf* is condemnable,

[1] Based on the report of Ibn Abī Shaibah and Al-Baiḥaqī in his *Sunan*, as mentioned in *Ad-Durr Al-Manthūr*, from Jubair bin Muṭ'im: "When the Prophet (ﷺ) commenced *Ṣalāh* He pronounced the *Takbīr* (saying *Allāhu Akbar*) and then said: 'I seek refuge in Allāh from *Shaitān* the accursed.'"

[2] Reported by Al-Bukhārī (142) and Muslim (375), from Anas, may Allāh be pleased with him. (Translation note): "*Khubuthi wal-Khabā'ith*" Meaning, the male and female filthy things, or the male and female devils.

unlike *Ta'wīl* - some forms of which are acceptable while some are condemnable. Therefore, calling this (condemnable practice) *Tahrīf* is better than calling it *Ta'wīl* for four reasons.

❖ "**Nor *Ta'tīl* (denial):**" *Ta'tīl* literally means "to desert and forsake" as is in the Word of Allāh:

﴿وَبَرَّ مُطَلَّةً﴾

﴿and (many) a deserted well﴾ (Al-Ḥajj 22:45)

Meaning, forsaken and abandoned.

What is intended by *Ta'tīl*, is to reject - wholly or partly - the Names and Attributes that Allāh affirms for Himself, whether in the form of *Tahrīf* (distortion) or *Juḥūd* (outright denial), all of this is called *Ta'tīl*. The People of the *Sunnah* and the *Jamā'ah* do not reject any of Allāh's Names or Attributes; nor do they deny them, rather they completely approve of them.

If you ask, "What is the difference between *Ta'tīl* and *Tahrīf*?" We would say: *Tahrīf* occurs with evidences and *Ta'tīl* occurs with what is proven by the evidence. For example, if somebody says, regarding Allāh's saying:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

﴿Nay both His Hands are extended﴾ (Al-Mā'idah 5:64)

— that it refers to is His might, then he has distorted the evidence and denied the correct meaning, because the intent is the Hand in reality. He has thus denied the intended meaning, and affirmed a meaning other than what is intended. If he says: "Nay both His Hands are extended" - 'I don't know! I surrender the matter with Allāh. I neither affirm the Hand in reality, nor a hand whose expression is distorted.' We would say: This is a denier, not a distorter, because he neither changes the

meaning of the expression, nor interprets it in a way that opposes the intent, rather, he denied the intended meaning, which is affirming the Hand for Allāh, the Mighty and Sublime.

The People of the *Sunnah* and the *Jamā'ah* are innocent of two paths:

The First Path: The path of those who distort the expression, by denying the meaning of the reality intended (distorting it) to a meaning that was not intended.

The second path, and it is the path of the people of *Tafwīd*.

So they (the People of the *Sunnah*) do not commit *Tafwīdh* like this person, they rather say: "We say ﴿Nay both His Hands﴾ meaning: His two Hands, in reality; ﴿are extended﴾, and they are neither might nor favor."

The creed of the People of the *Sunnah* and the *Jamā'ah* is free from both *Tahrif* and *Ta'tīl*. With this we know the misguidance or lies of those who say that the path of the *Salaf* is *Tafwīd*. Those (who say so) will be considered misguided if they are ignorant of the path of the *Salaf*, and they will be considered liars if they do so deliberately. We can also consider all of them liars if they do so for either of the two reasons (earlier mentioned) according to the usage of the people of the Hijāz^[1] because "lie" to them can also be used to mean "mistake."

In any case, there is no doubt that those who say that the *Madhhab* of the People of the *Sunnah* and the *Jamā'ah* is *Tafwīd* are wrong, because the *Madhhab* of the People of the *Sunnah* is to affirm the meanings and surrender the knowledge regarding its how to Allāh, the Exalted.

^[1] (Translation note): Hijāz refers to Makkah, Al-Madinah and surrounding areas of their regions.

Then, it should also be known that *Tafwīd* — as said by *Shaykh Al-Islām Ibn Taymiyyah*^[1] — is among the worst positions of the people of innovation and heresy.

Whenever one hears about *Tafwīd*, he says: "This is good, safer than this one and that one. I will neither follow the position of the *Salaf*, nor the position of the people of *Ta'wīl*. I will rather follow the moderate path, which is safer than either of them. I would rather say: 'Allāh knows best. I don't know their meanings.'" But *Shaikh Al-Islām* said: "This is among the worst positions of the people of innovation and heresy."

And he, may Allāh have mercy upon him, has indeed spoken the truth. If you take note, you will discover that it belies the Qur'ān, and ascribes ignorance to the Messenger (ﷺ), and provides support for the philosophers.

It belies the Qur'ān, because Allāh, the Exalted, says:

﴿وَزَلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

﴿And We have sent down to you the Book as an exposition of everything﴾ (An-Nahl 16: 89)

What exposition is in words whose meanings can not be known? Whereas the Names and Attributes are the topic most often referred to in the Qur'ān, and the most often mentioned in the Qur'ān. If it is such that we could not know their meanings, can the Qur'ān then be an exposition of everything? Where is the exposition?

These people are saying that the Messenger (ﷺ) did not know the meanings in the Qur'ān that relate to Allāh's Names and Attributes. If the Messenger (ﷺ) did not know, it is more obvious that others could not know.

^[1] In *Dar' Ta'arud Al-'Aql wan-Naql* by *Shaikh Al-Islām Ibn Taymiyyah* (1:121).

Stranger still than this, is their saying: "The Messenger (ﷺ) spoke with speech, regarding Allāh's Attributes, but he did not know their meanings." He (ﷺ) said: "Our Lord is Allāh who is above the heavens."^[1] But, were he to be asked about this, he would say: "I do not know!" And like his statement: "Our Lord descends to the lowest heaven."^[2] If he was asked, "What is the meaning of, 'Our Lord descends,' he would reply: 'I do not know.'" And the same would be applied to other cases.

Is there any defamation worse than this defamation of the Messenger (ﷺ)? Rather, this is the worst of defamations. Would a Messenger be sent by Allāh to clarify for the people, yet he does not know the meaning of the *Āyāt* about the Attributes, and the *Ḥadīths* regarding them, and at the same time, he speaks with speech, and does not know the meaning of any of that!

So these are two routes; belying the Qur'ān, and ascribing ignorance to the Messenger (ﷺ).

And in this, is an opening of the door for the heretics in their attacks against the people of *Tafwīd*. They say: "You do not know anything; we are the ones who know." They then, begin explaining the Qur'ān in ways other than what Allāh intended. They say: "Our affirmation of meanings to the texts, is better than us being illiterate, not knowing anything." They then discussed the statements and Attributes of Allāh the way they like!! The people of *Tafwīd* cannot refute them because they claim: "We don't know

[1] The *Ḥadīth* follows in its entirety at the beginning of the second volume - Allāh willing.

[2] The *Ḥadīth* follows in its entirety at the beginning of the second volume; and it is in Al-Bukhārī (7494) and Muslim (758) from the *Ḥadīth* of Abū Hurairah, may Allāh be pleased with him.

what Allāh intends, it is possible that what you say is what Allāh intends." So they open the door to tremendous evils. And it was based upon this that the false statement came about: "The path of the *Salaf* (the pious predecessors) is safer, while the path of *Khalaf* (the later generations) is more knowledge based and wiser."!

Ḥaṭṭākh Al-Islām, may Allāh have mercy upon him, said: "Some ignoramus have said this." It is correct; whoever says this, he is an ignoramus.

This statement is one of the falsest in utterance and intent; "The path of *Salaf* is safer while the path of the *Khalaf* is more knowledge based and wiser." How is it more knowledge based, wiser, and this one is safer? No safety can be attained without knowledge and wisdom. The one who does not know the way, he can not be safe, because he does not have knowledge. If he had knowledge and wisdom, he would be safe. There is no safety except with knowledge and wisdom. If you say: "The path of the *Salaf* is safer," it is biding that you should say it is also more knowledge based and wiser, or else you will be contradicting yourself.

Therefore, the correct expression will be: "The path of the *Salaf* (pious predecessors) is safer, more knowledge based, and wiser. This is well known. The path of the *Khalaf* is as was said."^[1]

Upon my life, I have toured all the places

And walked myself in all these abodes

I never saw except him who placed his hand, confused

[1] These two poems were mentioned by 'Abdul-Karīm Ash-Shahrastānī in his book *Nihāyat Al-Iqdām fī 'Ilm Al-Kalām*, and it is not clear who said it. See *Aṣ-Ṣawā'iq* by Ibn Al-Qayyim (1:166).

Upon his chin,
Or him who was gnashing
The teeth in regret

This is the path, upon which he says he did not find anyone except that he put the hand of confusion on his chin. Such a person does not have knowledge, and the other one; gnashing his teeth in regret.

Ar-Rāzī, who was one of their elders, said:^[1]

The end of the prowess of intellects is shackles
And most of the realms hasten to misguidance
Our souls are in loneliness from our bodies
The end of our life is danger and trial
We never benefited from our research all our life
Except that we gathered in it, he said, and they said.

He later said: "I have pondered the path of *Kalām*, and the methods of the philosophers; I do not find them curing the ailment nor satiating the thirst. I found the path of the Qur'an to be the closest path. I read regarding the affirmation (of Allāh's Attributes):

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

﴿The Most Gracious rose over the Throne﴾ (Tā Hā 20:5)

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾

﴿To Him ascend the goodly words﴾ (Fāṭir 35:10)

And read, regarding the negation:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿There is nothing like unto Him﴾ (Ash-Shūra 42:11)

^[1] These lines of Al-Fakhr Ar-Rāzī were mentioned in his book *Aqsām Al-Ladhāt*; see *Aṣ-Ṣawā'iq* by Ibn Al-Qayyim (1:167).

And

﴿وَلَا يَحِيطُونَ بِهِ عِلْمًا﴾

﴿And they will never compass anything of His knowledge﴾ (Tā Hā 20:110)

Whoever did as I have done, he will realize what I have realized."

To these we say: Is your way more knowledge based and wiser? He who says: "I wish I die on the belief of the decrepit of Naysābūr"^[1] whereas, the decrepit were among the common people, he wishes to return to the ignoramuses! Would it be said that he is more knowledgeable and wiser? Where is the knowledge they possess?

It becomes clear that the path of *Tafwīd* is a mistaken path, because it comprises three evils: Belying the Qur'an, ascription of ignorance to the Messenger (ﷺ), and making way for the philosophers. Those who say the position of the *Salaf* is that of *Tafwīd* have lied against the *Salaf*. They (the *Salaf*) rather affirmed the expression and the meaning. They also accepted it, and they explained it with the best explanation. The People of the *Sunnah* and the *Jamā'ah* neither distort nor deny (Allāh's Attributes). They say, according to the meanings of the texts, as intended by Allāh:

﴿اسْتَوَى عَلَى الْعَرْشِ﴾

﴿He rose over the Throne﴾ (Al-A'rāf 7:54)

Meaning - rose above it; its meaning is not: "He conquered it." And with His Hand, meaning - Hand, in reality, not might or favor. So there is no distortion nor denial with

^[1] It was said by Abū Al-Ma'ālī Al-Juwaynī, see *Aṣ-Ṣawā'iq* by Ibn Al-Qayyim (1:167).

them.

- ❖ **"Without Takyif (saying how):"** *Takyif* is not mentioned in the Book and the *Sunnah*, but what is mentioned is what proves its prohibition.

Takyif is that you mention how the Attribute is. And *Takyif* is that it be asked: "How?" If I say: "How did Zaid come?" And you replied: "(He came) riding." You have described the manner of his coming. "How is the color of the car?" "White." You have mentioned the color.

The People of the *Sunnah* and the *Jamā'ah* do not engage in saying how Allāh's Attributes are, due to revealed evidences and rational evidences;

As for the revealed evidences; an example is the statement of the Exalted:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾

﴿Say: "The things that my Lord has indeed forbidden are Al-Fawāhish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins, unrighteous oppression, joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge﴾ (Al-A'rāf 7:33)

The testimony is in His saying:

﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾

﴿And saying things about Allāh of which you have no knowledge﴾

So when a man comes and says: "Allāh rose above the Throne in this manner" and he describes the manner in a particular way, we say: "This person has spoken about Allāh regarding that whose knowledge he does not possess. Did Allāh, the Exalted, inform you that He rises in that manner? No! Allāh informed us that He rose, He did not inform us how He rose." So we say: This is *Tayif* and speaking about Allāh without knowledge. That is why one of the *Salaf* said: "If a *Jahmī* says to you: 'Allāh descends to the heaven, how does He descend?' Reply to him with: 'Allāh (only) informed us of His descent, He did not inform us how He descends.'" This is a very beneficial principle.

Another textual evidence is the saying of Allāh, the Exalted:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

﴿And follow not that of which you have no knowledge. Verily! The hearing, and the sight and the heart, of each of those you will be questioned﴾ (Al-Isrā' 17:36)

Do not follow that of which you have no knowledge;

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

﴿Verily! The hearing, and the sight and the heart, of each of those you will be questioned﴾

As for rational evidence: The how of a thing cannot be known except through one of these matters — witnessing it or witnessing its like, or information from a truthful source about it. Meaning whether you witnessed it yourself, and you are familiar with how it is, or you have seen its like. Such as in the case when someone says: "So-and-so bought a Datsun Car, Model 88, year 2000, you are familiar with

how it is, because you have one like it, or (you are familiar with it) through the report of a trustworthy person. Such as when a trustworthy man comes to you and says: "So-and-so's car is like this and that," and describes it completely, now you know how it is.

That is why some scholars also gave a subtle reply, saying: The meaning of our statement "without *Takyīf*" does not mean that we do not believe it has not how, rather we believe it has a how, but the negation is of us knowing its how. This is because Allāh's rising above the Throne, without doubt, has a how, but it is not known. His descent to the lowest heaven has a how, but it is not known, because there is nothing existing except that it has a how, but it can either be known, or it could be unknown.

Imām Mālik, may Allāh have mercy upon him, was asked regarding Allāh's saying:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

﴿The Most Gracious rose over the Throne﴾ (Tā Hā 20:5)

"How did He rise?" Mālik, may Allāh have mercy upon him, bowed his head until it became soaked up with sweat. Then, he raised his head, and said: "The rising is not unknown" meaning regarding its known meaning, because the Arabic Language is well known to us. Every place where the word "rise" is used with the preposition "above", its meaning is "rise over." He, may Allāh have mercy upon him, said: "The rising is not unknown, but the how is beyond intellect" Because the intellect cannot grasp the how. So when the evidences - revealed and rational - negate how, then it is obligatory to refrain from it.

"Believing it is obligatory" — because Allāh Himself

informed about it, it therefore becomes obligatory to trust it, (and he said) "asking about it is innovation."^[1] Enquiring about the how of it is innovation, because those who were more inquisitive never asked of such; they are the Companions - may Allāh be pleased with them. When Allāh said:

﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

﴿Then He rose over the Throne.﴾ (Al-A'raf 7:54)

They were aware of the magnificence of Allāh, the Mighty and Sublime, and the meaning of rising over the Throne, and that it was not possible to be asked: "How did He rise?" Since you can never comprehend that; if we are asked (regarding that) we reply: "This question is an innovation."

The response of Mālik, may Allāh have mercy upon him, is a scale for all of the Attributes. If somebody asks you for example: "Allāh descends to the lowest heaven, how does He descend?" "Descent is not unknown; the manner is beyond intellect, believing it is obligatory, while enquiring about it is innovation." As for those who ask: "How is the

^[1] Reported by Al-Lālakā'ī in *Sharḥ As-Sunnah* (664), and Al-Baihaqī in *Al-Asmā' waṣ-Ṣifāt* (867). In *Al-Fatḥ* (13:407) Al-Ḥafīẓ said: "Its chain is *Jayyid* (good)." And it was reported by Ad-Dārimī in *Ar-Rad 'alal-Jahamiyyah* (104), and Ibn 'Abdul-Bar in *At-Tamhīd* (7:151). After the saying of Mālik, Shaikh Al-Islām Ibn Taymiyyah said: "And this reply is confirmed from Rabī'ah the *Shaikh* of Mālik, and this reply has been related from Umm Salamah, may Allāh be pleased with her, in *Mawqūf* and *Marfū'* form, but its chain is not such that is depended upon. And like this, there are others whose sayings are in agreement with that of Mālik." *Majmū' Al-Fatāwa* (5:365).

descent possible while the one third of the night differs (from one land to another).” We reply that asking this question is innovation. How could you ask a question that was not asked by the Companions - may Allāh be pleased with them all. They craved for good more than you do, and for more knowledge of what is obligatory regarding Allāh, the Mighty and Sublime, than you do. We are not more knowledgeable than the Messenger (ﷺ), and he did not inform them. Therefore, this question of yours is an innovation. Had we not had a good opinion about you, we could have described you with what befits you, that is, you are an innovator.

Al-Imām Mālik, may Allāh have mercy upon him, said: “I do not consider you except as an innovator.” Then it was ordered that he (the questioner) be removed. This is because the *Salaf* detested the people of innovation, their statements, objections, assumptions and arguments.

My brother, it is upon you to surrender yourself regarding this matter. From the complete submission to Allāh, the Mighty and Sublime, is to not delve into these matters. That is why I have always warned you against such delving into what is related to Allāh’s Names and Attributes stubbornly and obstinately, since the Companions - may Allāh be pleased with them - never enquired about such. This is because once we open these topics for ourselves, other topics will be open before us, and the barriers will be demolished, then we will not be able to restrain ourselves. Hence, say: “We hear and we obey, and we believe and we trust. We believe in and trust the information, and we obey the command, and we hear the saying” so that you can be safe!

And any person who asks something related to the Attributes of Allāh, which the Companions did not ask

about, then say just as *Imām* Mālik, may Allāh have mercy upon him, said, for there is a precedent for you in that - asking about this is an innovation. Once you say this, such a person will never insist on asking you. If he insists, tell him: “O you innovator, asking about this is an innovation. Ask about rulings that you are responsible for. As for your asking about something related to the Lord, the Mighty and Sublime, and His Names and His Attributes, while the Companions never asked about it; then we will never accept this from you!”

There are statements reported from the *Salaf* proving that they understood the meanings of the Attributes of Allāh which He revealed to His Messenger (ﷺ), as is reported from Al-Awzā’ī and others. It was reported from them regarding the *Āyāt* and *Ḥadīths* about Allāh’s Attributes: “Stick to them as they came, without how.”^[1]

This proves that they affirmed meanings, from two angles:

Firstly: They said: “Stick to them as they came”; and it is known that they are expressions that came with meanings, they did not come out of folly. Therefore, if we stick to them as they came, this necessitates that we affirm that they have meanings.

Secondly: Their statement: “without how;” because negating how proves the existence of a basis for the meaning, because there will not be a negation of the how of a thing were it mere nonsense and folly. Therefore, this popular saying from the *Salaf* proves that they affirmed meanings for these texts.

♦ **“Nor *Tamthīl* (likening):”** Meaning without *Tamthīl*. The People of the *Sunnah* are innocent of likening Allāh, the Mighty and Sublime, to any of His creation,

[1] Reported by Al-Lālakā’ī in *Sharḥ As-Sunnah* (875).

neither in His Self, nor in His Attributes. *Tamthīl* means to mention similarities for a thing, and the differences between it and *Takyīf* are generals and specifics. Because every person who does *Tamthīl* has definitely done *Takyīf*, but (on the other hand) not every person who engages in *Takyīf* has engaged in *Tamthīl*. This is because *Takyīf*, involves mentioning the how without coupling it with similarities. For example, if you say: "I have a pen whose how is such-and-such." If this is coupled with the mention of something similar, it becomes an act of *Tamthīl*. For example, I say: "That pen is similar to this pen" because I mentioned something that is similar to another thing, and you become familiar with this pen by mention of what is similar to it.

The People of the *Sunnah* and the *Jamā'ah* affirm the Attributes for Allāh, the Mighty and Sublime, without similarities. They say: "Allāh, the Mighty and Sublime, has life, but not like our own life, He has knowledge, but not like our knowledge, He has sight, but not like our sight; He has a Face, but not like our faces; He has a Hand, but not like our hands." And this is the case with all of the Attributes. They say: "Indeed, Allāh, the Mighty and Sublime, shall never be similar - in what He has described Himself with - to any of His creatures."

And for this, they have textual and rational evidences:

The textual evidences:

These are divided into two types: Declarative, and imperative.

Among the declarative, is the statement of the Exalted:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿There is nothing like unto Him﴾ (Ash-Shūra 42:11)

There is a clear refutation of *Tamthīl* in this *Āyah*.

And His saying:

﴿هَلْ تَعْلَمُ لَمْ سَمِيًّا﴾

﴿Do you know of any who is similar to Him﴾ (Maryam 19:65)

This is because this *Āyah*, even if it is in a question form, has the import of information, because it is an interrogative with the meaning of a negation.

And His statement:

﴿وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَدٌ﴾

﴿And there is none co-equal or comparable unto Him﴾ (Al-Ikhlāṣ 112:4)

All of these *Āyāt* are evidence of a negation of similarities. And they are all declarative statements.

Whoever likens Allāh to any of His creatures, then he has indeed belied the information, and disobeyed the order. That is why the *Salaf* generally pronounced the disbelief of anyone who likened Allāh to any of His creatures. Hence, Nu'aim bin Hammād Al-Khuzā'i, may Allāh have mercy upon him, the teacher of *Imām* Al-Bukhārī, may Allāh have mercy upon him, said: "Whoever likens Allāh with His creation, has committed *Kufr* (disbelief)."^[1] This is because he combined between belying the message, and the disobeying the command.

^[1] Reported by Al-Lālakā'i in *Sharḥ As-Sunnah* (936) and it was graded *Ṣaḥīḥ* by Al-Albānī in *Mukhtaṣar Al-'Uluw* (184). See *Siyar A'lām An-Nubalā'* (10:160) by Adh-Dhahabī.

As for the rational evidences to negate making similarities between the Creator and the creation:

Then these comprise various angles:

Firstly, we say that it is not possible to liken between the Creator and the created in any circumstance; if there was no difference between them other than the basis of their existence, it is enough. This is because the existence of the Creator is necessary; it is ageless and eternal, whereas the existence of creation is preceded with non-existence, and will be met with annihilation. So when they are like that, it is not possible to say they are similar.

Secondly: We find a tremendous distinction between the Creator and creation, in His Attributes and actions. In His Attributes, Allāh, the Mighty and Sublime, Hears every voice, no matter how hidden or far it is. Even if it is within the deepest depths of the seas; Allāh, the Mighty and Sublime, certainly hears it.

Allāh, the Exalted, revealed, saying:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُحَدِّثُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِيعٌ خَبِيرٌ﴾

«Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. Allāh hears the arguments between you both. Verily, Allāh is All-Hearer, All-Seer» (Al-Mujādilah 58:1)

‘Āishah, may Allāh be pleased with her, said: “All praise is due to Allāh whose hearing encompasses the voices. I was in the apartment, and some of her^[1] discussion was

[1] (Translation note) This is regarding the verse, and the woman who came pleading.

hidden from me.”^[1] And Allāh, the Mighty and Sublime, heard her from above His Throne, and Allāh, the Exalted, heard her on His Throne, and between Him and her, there was a distance that is not known to anybody except Allāh, the Mighty and Sublime. Hence, it is not possible to say His Hearing is like our hearing.

Thirdly: We say, we know that Allāh is distinct from creation in His Self.

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾

«His Kursī extends over the heavens and the earth» (Al-Baqarah 2:255),

﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ﴾

«And on the Day of Resurrection the whole of the earth will be grasped by His Hand» (Az-Zumar 39:67)

It is not possible for any creature to be like this. Therefore, when He is distinct from creation in His Self, and the Attributes are of the Self - He, the Mighty and Sublime, will be distinct from creation in His Attributes. Therefore, it is not possible to draw a comparison between the Creator and the creation.

Fourthly: We say; among creation, we witness things that are the same in name, but different in what is named. People are different in their attributes; this one has strong sight, and this one weak, this one has strong hearing, and this one weak, and this one has a strong body, and this one

[1] Reported by Al-Bukhārī - with a disconnected chain - form. See *Al-Fath* (13:372), and Ahmad had reported it with a connected chain in *Al-Musnad* (6:46), and Ibn Mājah (188) with this wording, and Ibn Mājah also reported it (2063) with the wording: “Blessed.”

weak, and this one is a male, and this one a female. And these are distinctions that exist in creatures of the same type. So what do you think will be the difference between creatures that are of different types? The difference between them is much more obvious. And due to this, it is not possible for someone to say: "My hand is like the hand of a camel," or, "I have a hand like that of an ant," or, "I have a hand like that of a cat." Now, we have a man, camel, ant and a cat; each of them has a hand that is different from the other, even though they (the hands) bear the same name. Thus, we say: If it is possible that there can be differences between what is named in creatures, while there is agreement in the name, then its possibility between the Creator and the creation is more worthy. Rather, we say the distinction between the Creator and the created is not merely a possibility, but a necessity. So we have four rational angles to proving that it is not possible that the Creator be similar to any of His creation, in any circumstance.

We may also say, there is evidence in *Fiṭrah* (inborn inclination). And this is due to the fact that man, in his inborn inclination, without any distortion, recognizes the distinction between the Creator and creation. If not for this inborn inclination (*Fiṭrah*), he would not go on calling upon the Creator.

Now, it becomes clear that *Tamthīl* is negated by textual proofs, rational proofs and the proof of *Fiṭrah*.

If somebody says: "The Prophet (ﷺ) related some *Ḥadīths* that are not clear to us, do they include *Tamthīl* or not? And we shall put these before you; the Prophet (ﷺ) said:

«إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لَا تَصَامُونَ فِي رُؤْيَيْهِ»

"You shall definitely see your Lord as you see the moon, on a night that it is full, you will not have to crowd to see Him."¹¹

He (ﷺ) said: 'As' and the letter *Kāf* (as) is used for likening, and this is the Messenger of Allāh (ﷺ), while it is among our principles that we believe what the Messenger (ﷺ) said, as we believe what Allāh says. Answer us regarding this *Ḥadīth*."

We say: We reply regarding this *Ḥadīth*, and its like, with two answers. The first answer is a summary, while the second answer is detailed:

The first is the summarized reply: That it is never possible that there be a contradiction between the statement of Allāh, and an authentic statement of His Messenger (ﷺ), because each is the truth, and there is no contradiction in the truth. And, each is from Allāh, and what is from Allāh, it cannot be contradictory.

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

«Had it been from other than Allāh, they would surely have found therein much contradiction» (*An-Nisā'* 4:82)

If there occurs anything that makes you think there is a contradiction, according to your understanding, then know that this is not because of the text, but based upon what is in you. If to you, there is a contradiction in texts of the Book and the *Sunnah*, it is either because of having little knowledge, deficient understanding, or inadequate research and reflection. If you researched and pondered it,

¹¹ Reported by Al-Bukhārī (554), Muslim (633) from Jarīr bin 'Abdullāh. The *Ḥadīth* follows in its entirety in the beginning of the second volume - if Allāh permits.

you would discover that there is no basis for the contradiction which you erroneously imagined.

Or, it is a result of a bad objective and intention, such as holding to what appears contradictory just to establish a contradiction, without giving consideration to a harmonization (of facts), as do those in whose hearts there is a deviation, who follow that which is not entirely clear (of the texts).

As a branch of this summarized answer, it follows that it is obligatory upon you to refer the texts that are not so clear, to the texts that are entirely clear, whenever you discover that which is not so clear; because this is the path of those who are firmly grounded in knowledge. Allāh, the Exalted, says:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

﴿"It is He Who has sent down to you the Book. In it are *Āyāt* that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allāh. And those who are firmly grounded in knowledge say: "We believe in it; all of it (clear and unclear *Āyāt*) is from our Lord." And none receive admonition except men of understanding"﴾ (Āl 'Imrān 3:7)

They interpret the texts that are not entirely clear based

upon those that are entirely clear, so that everything becomes entirely clear.

As for detailed answer, we would reply about the text, and therefore say: The statement of the Prophet (ﷺ):

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لَا تَضَامُونَ فِي رُؤْيَاهُ»

"You shall definitely see your Lord as you see the moon, on a night that it is full, you will have no trouble in seeing Him."

is not a comparison between what is seen, but it is a comparison between the seeing. What is being said is: "as you see the moon, on a night that it is full." Therefore, the comparison is between the act of seeing, and not between what is seen. What is intended is you shall see Him clearly, just as you see the moon on the night of the full moon. That is why he followed it with his statement: "you will not have to crowd to see Him" or "You will have no trouble in seeing Him." Therefore, the confusion is removed now.

The Prophet (ﷺ) said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ»

"Verily, Allāh created Ādam in His image"^[1]

— An image is the representation of another. It cannot be comprehended that an image is anything else other than a representation of another. (Supposing) for example, I write a paper for you, and you take a picture of it with a camera, it will come out on paper. Then, it will be said: "This is the picture of this," there is no difference in terms of the letters

^[1] Reported by Al-Bukhārī (6227), Muslim (2612) from Abū Hurairah, may Allāh be pleased with him.

and words. An image is, therefore, a match of another image, and the one who said: "Allāh created Ādam in His image" is the Messenger (ﷺ) the most knowledgeable, the most truthful, the best of those who admonish, and the most eloquent.

The summarized response is that we say that it is not possible that this *Ḥadīth* contradicts the statement of Allāh, the Exalted:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿There is nothing like unto Him﴾ (Ash-Shūra 42:11)

If Allāh makes it easy for you to harmonize between them, then, harmonize. If it is not easy, then say:

﴿ءَاْمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

﴿We believe in it, all of it is from our Lord﴾ (Āl 'Imrān 3:7)

Our creed is that Allāh does not have a likeness; and with this you can be safe before Allāh, the Mighty and Sublime. Here is the statement of Allāh, and here is the statement of His Messenger; each is the truth. It is not possible that one belies the other, because each is information, not a ruling that can be said to have been abrogated. Thus, I say: One refutes a form of similarity while the other affirms it. So say: "Certainly, there is nothing like Allāh, and Allāh created Ādam in His image." This is the statement of Allāh, while that is the statement of His Messenger. Each is truth that we believe in. We say: "All of it is from our Lord" and remain silent. This is the best that you can do.

As for the detailed response, we say: The one who said: "Verily, Allāh created Ādam in His image" is the Messenger of Him who said: ﴿There is nothing like Him﴾

(Ash-Shūra 42:11) It is not possible for the Messenger to utter what belies the One who sent him. And the one who said: "He created Ādam in His image" is also the one who said: "Indeed, the first group to enter Paradise shall enter in the image of the moon."^[1] Do you think that these people that shall enter Paradise shall be in the image of the moon completely? Or that they shall be in the image of a human being, but they are in the image of the moon in terms of clearness, handsomeness, beauty and circularity?

If you are of the first opinion, it means they shall enter (Paradise) without eyes, noses and mouths. If we wish, we can say: They shall enter (Paradise) as stones. If you are of the second opinion, then the confusion has vanished and it becomes clear that - when something is in the image of another thing it does not necessitate that it is like it in all respects.

If you cannot comprehend this, and say: "I don't understand from this except that they are similar," we say that there is another response. And that is: The reference here is just a form of reference, where the creature is referred to the Creator. His statement - "In His image" is like His saying regarding Ādam:

﴿وَنَفَخْتُ فِيهِ مِن رُّوحِي﴾

﴿And I breathed into him (his) soul created by Me﴾ (Ṣād 38:72)

It is not possible that Allāh, the Mighty and Sublime, gave Ādam a part of His soul; rather, what is intended here is the soul that Allāh, the Mighty and Sublime, created. But, its particular reference to Allāh is out of honor. Such as when we

^[1] Reported by Al-Bukhārī (3254) and Muslim (2834) from Abū Hurairah, may Allāh be pleased with him.

say the "slaves of Allāh," this includes the disbeliever, the Muslim, the believer, the martyr, the truthful one, and the Prophet. But if we say, "Muḥammad, the slave of Allāh," this is a special reference, it is unlike the earlier mentioned servitude. Thus, His saying: "He created Ādam in His image" means, an image among the images which Allāh created and gave shape. As Allāh, the Exalted, said:

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ﴾

﴿And surely, We created you (you father Ādam) and then gave you shape, then We told the Angels, "prostrate to Ādam"﴾ (Al-A'rāf 7:11)

The one who was given shape is Ādam; therefore, he is in the image of Allāh - meaning; it is Allāh who gave him this image, that is considered the best of all images of among the creatures.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

﴿Verily, We created man of the best stature﴾ (At-Tin 95:4)

Allāh's referral of the image to Himself, is a referral of honor. It is as if He, the Mighty and Sublime, is showing concern for this image, and it is for this reason, that the face should not be struck, marring it physically, nor disgracing by saying: "May Allāh disgrace your face," while his face resembles yours; you should not therefore, disgracing it in meaning. So because it is the image Allāh gave shape and referred to Himself in esteem and honor, do not therefore, bring disgrace to it physically or in meaning.

Then, can this response be considered a form of *Tahrif*, or is there something else like it?

We reply: There is something else like it, as in "the House

of Allāh," "the Camel of Allāh," "the Servant of Allāh," because this image (of Ādam) is clearly separate from Allāh, and everything that Allāh has referred to Himself while it is clearly separate from Him, then it is one of His creatures, and so, the confusion is removed.

But, if someone says: "Which of them is the safer of the meanings, the first or the second?"

We say: The first is much safer as long as we find a support for it in the Arabic Language, and the possibility in accord with the intellect. Then it is necessary that the statement be interpreted based upon it. We have found that it is not necessary that an image should be a complete representation of another. Therefore, the safest view is to interpret it based upon its obvious meaning.

If you say: "What is the image of Allāh in which Ādam is created?" We reply: Allāh, the Mighty and Sublime, has a Face, an Eye, Hand and Foot, the Mighty and Sublime, but it is not imperative that these be similar to that of humans. While there is a form of resemblance, but it is not a similarity, as there is a resemblance between the first group to enter Paradise and the moon, but without being the same.

With this, the position of the People of the *Sunnah* and the *Jamā'ah* becomes verified. That is, all the Attributes of Allāh, Glorious and Exalted is He, are not the same as the attributes of the creatures; without *Tahrif*, nor *Ta'tīl*, nor *Takyīf*, nor *Tamthīl*.

We hear in many books that we read (regarding this issue) mentioning *Tashbih*. They mention *Tashbih* referring to *Tamthīl*. Which of these (two expressions) is better? That we use *Tashbih* or *Tamthīl*? To use *Tamthīl* is better:

Firstly: Because the Qur'ān uses this expression:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿There is nothing like unto Him﴾ (Ash-Shūra 42:11)

﴿فَلَا تَجْعَلُوا لِلّٰهِ اُنْدَادًا﴾

﴿Then, do not set up rivals unto Allāh (in worship)﴾
(Al-Baqarah 2:22)

And other Āyāt like that.

And all of what is expressed in the Qur'ān, then it is better than other than it; because we will not find anything more eloquent than the Qur'ān, and more straight-forward to the intended meaning than it. Allāh knows better what He intends in His statement, therefore, what agrees with the Qur'ān is the most correct. Therefore, we mention a negation of *Tamthīl*. And this is the same in every place, this is because employing the expression used by the Qur'ān is better than using any other expression that is just a synonym.

Secondly: To some people, *Tashbīh* means the affirmation of the Attributes. That is why they call the People of the *Sunnah* "the People of *Tashbīh*." If we therefore, say: "without *Tashbīh*", the man will not understand from the term *Tashbīh* except affirming the Attributes. It will therefore become as if what we were saying to him is "without the affirmation of Attributes." The meaning of *Tashbīh* will therefore indicate a false meaning. So for this reason avoiding it is better.

Thirdly: To negate *Tashbīh* in its entirety is not correct, because there are no two things among entities or attributes, except that they share something together between them. This commonality is a type of resemblance. If you therefore negate *Tashbīh* absolutely, you are (by that) negating everything wherein there is a form of resemblance between the Creator and the creature. For example, existence: Both the Creator and the creature primarily

share this together. This is a form of commonality, and a form of resemblance, but there is a difference between the two kinds of existence. The existence of the Creator is necessary while the existence of the creature is possible.

The same with hearing; there is a form of commonality. Humans have hearing, while there is hearing for the Creator, but there is a difference between them, while at the same time there is a commonality.

If we say: "Without *Tashbīh*" thereby making an absolute negation of *Tashbīh*, a complication will accrue from this. With this, we realize that the expression "without *Tamthīl*" is better for three reasons.

If you ask: "What is the difference between *Takyīf* and *Tamthīl*?"

The response is that the difference is from two angles:

The first: *Tamthīl* is the act of mentioning an attribute together with its like. Like when you say: "The hand of so-and-so is like the hand of so-and-so." *Takyīf* is the act of mentioning an attribute without mentioning its like. Such as when you say: "The how of the hand of so-and-so is such-and-such."

Based on this, we say whoever engages in *Tamthīl* has also engaged in *Takyīf*, but not the other way around.

The second: *Takyīf* will not occur except regarding an attribute or a shape, whereas *Tamthīl* can occur in these, as well as in numbering, as in His statement - Exalted is He:

﴿اللّٰهُ الَّذِي خَلَقَ سَبْعَ سَمَوٰتٍ وَمِنَ الْاَرْضِ مِثْلَهُنَّ﴾

﴿It is Allāh Who has created seven heavens and of the earth the like thereof﴾ (At-Ṭalāq 65:12)

(Like thereof) meaning, in number.

بَلْ يُؤْمِنُونَ بِأَنَّ اللَّهَ سُبْحَانَهُ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ
الْبَصِيرُ﴾

Rather, they believe that Allāh, Glorious is He: ﴿There is nothing like unto Him, and He is the All-Hearer and All-Seer.﴾ (Ash-Shūra 42:11)

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- **Concerning his saying:** "Rather, they believe that Allāh, Glorious is He, ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾" (Ash-Shūra 42:11)

Commentary

- ❖ **His saying:** "Rather, they believe" - Meaning; the People of the Sunnah and the Jamā'ah acknowledge and testify Allāh is such, that there is nothing like Him, as He said about Himself:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿There is nothing like unto Him﴾ (Ash-Shūra 42:11)

So here He negated similarity; then He affirmed hearing and seeing. He negated a defect, then He affirmed perfection, because the negation of a defect should come before the affirmation of perfection. This is why it is said: "Evacuation comes before beautification." The negation of a defect should be started with first, after which the affirmation of perfection is mentioned.

The word "nothing" is an indefinite pronoun, which is used to negate, and therefore is all inclusive. Nothing is ever like Him, the Mighty and Sublime. Meaning any creature however tremendous it is, it is not like Allāh - the Mighty and Sublime - because to liken what is not perfect

(to something else) shows that such is imperfect. Even, if a comparison is made between an imperfect (object) and the perfect, it makes the perfect imperfect, as it is said:

Do you not see that it diminishes the importance of a spear

Once it is said that the spear was made from a stick

If we say here that Allāh, the Exalted, has a likeness, that will necessitate a defect in Allāh, the Mighty and Sublime. So due to this, we say that Allāh negated any likeness to His creatures from Himself, because likeness to the creature is a kind of imperfection and defect. This is because the creature is imperfect, and likening what is perfect to what is imperfect, makes the perfect imperfect. Even, an ordinary comparison between them makes it imperfect, unless it is used as a challenge, as in the saying of the Exalted:

﴿إِنَّ اللَّهَ خَيْرٌ أَمَّا يُشْرِكُونَ﴾

﴿Is Allāh better, or (all) that you ascribe as partners (to Him)?﴾ (An-Naml 27:59)

And His saying:

﴿قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ﴾

﴿Do you know better or does Allāh?﴾ (Al-Baqarah 2:140)

- ❖ There is in His saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿There is nothing like Him﴾;

a clear refutation against those who claim that Allāh, Glorious and Exalted is He, has a likeness.

The argument of these people is "The Qur'ān is Arabic, and since it is Arabic, then Allāh, the Exalted, has addressed us in a way that we understand. It is not possible that Allāh

has addressed us in a way we do not understand, and Allāh, the Exalted, has addressed us, saying that He has a Face, that He has an Eye, that He has two Hands, and other than that. And by the dictates of the Arabic Language, we can understand nothing about these, except what we witness. Based upon this, it is necessary that the meanings these words indicate are the same as their indication among creatures. A hand is a hand, an eye is an eye, a face is a face, and so on. We only say that because we have a proof."

There is no doubt that this argument is baseless; what makes it so is the clarification that preceded, that there is no likeness for Allāh, and we say that Allāh, the Exalted, addressed us about His Attributes as He did, but we have certain knowledge that this attribute is in accord with what is described. The proof of this is contained in what is witnessed. It is said that a camel has a hand, and an ant has a hand. Nobody will understand that the hand we attribute to the camel is the same hand attributed to an ant! This is the case with creatures; what about descriptions of the Creator? Definitely, the distinction will be more obvious and more evident.

Based on this, the position of those who claim *Tamthīl* is refuted with intellect, just as it is refuted with revealed texts.

❖ Allāh, the Exalted, said:

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿He is All-Hearer and All-Seer﴾;

So He, Glorious and Exalted is He, affirmed for Himself, hearing and seeing, to clarify His perfection, and degrading the idols that are worshipped besides Him. For the idols

that are worshipped besides Him do not hear; and even if they hear, they cannot reply, and they do not see, as Allāh, the Mighty and Sublime, said:

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ○ أَمْواتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

﴿Those whom they invoke besides Allāh have not created anything, but they are themselves created. They are dead, lifeless, and they know not when they will be raised up﴾ (An-Nahl 16: 20, 21)

They do not possess hearing, nor intellect, nor vision. And if it were assumed that they possess such, they cannot respond.

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ﴾

﴿And who is more astray than one who calls besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them﴾ (Al-Ahqāf 46:5)

The People of the *Sunnah* and the *Jamā'ah* therefore believe in a negation of any likeness for Allāh, because that is a defect, and they affirm hearing and seeing for Him based upon His saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿There is nothing like unto Him, and He is the All-Hearer and All-Seer﴾ (Ash-Shūrā 42:11)

The fruit of a person's faith in this, is that it leads the servant to give Him the utmost reverence, because there is nothing like Him among the creatures. So, exalt this

Magnificent Lord that does not have an equal; or else there will not be any benefit here to your faith that;

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿There is nothing like unto Him﴾

When you believe that He is the All-Hearer, you will soon be cautious regarding every statement that angers Allāh, because you know that He hears you, and you fear His punishment. You will soon avoid every statement that involves disobedience of Allāh, the Mighty and Sublime, because you believe He is the All-Hearer. If this belief does not make this happen to you, know that your belief that Allāh as the All-Hearer, is without a doubt, deficient.

If you truly believe that Allāh is the All-Hearer, you would not say anything except that which pleases Him, particularly when you are talking about His *Sharī'ah*, as in the case of a *Muftī* or a scholar. For this is indeed worse. Allāh, Glorious is He, says:

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are *Zālimīn* (wrongdoers)﴾ (Al-An'ām 8:144)

Indeed this is among the worst forms of wrongdoing. That is why He said:

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿Verily! Allāh guides not the people who are *Zālimīn* (wrongdoers)﴾ (Al-Aḥqāf 46:10)

This is among the punishments for the one who gives

religious verdicts without knowledge; that he will not be guided, because he is a wrongdoer.

Be warned my brother Muslim, against saying anything that does not please Allāh, whether you say that regarding Allāh, or otherwise.

The fruit of the belief that Allāh is the All-Seer, is that you will not do anything that angers Allāh, because you know that whenever you are looking at something that is prohibited, while the people do not know it is an unlawful glance, Allāh, the Exalted sees this glance, and He knows what is in your heart:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

﴿Allāh knows the fraud of the eyes, and all that the breasts conceal﴾ (Ghāfir 40:19)

When you believe in this, it is not possible that you ever do anything that does not please Him.

You should be shy before Allāh, as you are shy before the nearest of the people to you, the most respected of them before you. Therefore, if we believe that Allāh is the All-Seer, we will soon guard against every action that will lead to angering Allāh; otherwise, our faith in that will be deficient.

If somebody points with his finger, his lip, his eye, or his head, to something that is unlawful, while the people around him are unaware, Allāh, the Exalted, sees him. Whoever believes in Him, then he should beware of this. If we believe in what is implicated by Allāh's Names and Attributes, then we would have a complete state of steadfastness (*Istiḳāmah*) among ourselves. And Allāh is the One whose Help is sought.



فَلَا يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ وَلَا يُحَرِّفُونَ الْكَلِمَ عَنْ
مَوَاضِعِهِ

They do not negate what He describes Himself with, and they do not distort the words from their places.



- **Concerning His saying:** "They do not negate what He describes Himself with, and they do not distort the words from their places."

Commentary

- ❖ **His saying:** "They do not negate what He describes Himself with:" meaning; the People of the *Sunnah* and the *Jamā'ah* do not deny from Allāh what He described Himself with, because they follow the text, in negating and affirming. They affirm all of what Allāh affirmed for Himself, in reality, and they do deny what He described Himself with, whether it is among the Attributes of Essence (*Dhāt*) or the Attributes of doing.

Attributes of Essence (*Dhāt*), are those such as living, power, knowledge, and others like that. These are divided into Attributes of Essence in meaning (*Al-Ma'nawiyah*), and Attributes of Essence derived from revealed information (*Al-Khabariyyah*). These are the ones that we find names for in some or parts of us, such as the hand, the face and the eye; the scholars refer to them as *Dhātiyyah Al-Khabariyyah* (Attributes of Essence in revealed information). *Dhātiyyah*; because they are not separable, never ceasing with Allāh, and Allāh has never ceased to be described with them. *Al-Khabariyyah*; because they were conveyed by information (*Khabar*); the intellect cannot prove them. If Allāh had not

informed us that He has a Hand, we could not have known that, but we were informed of it. But the case of knowledge, hearing and seeing, is different, our intellect can comprehend this in accord with textual evidences. Thus, we say, regarding these Attributes; the Hand, the Face and their like, that they are *Dhātiyyah Khabariyyah* (Attributes derived from revealed information). We do not say they are portions or parts. We rather avoid this expression, while in our case, they are portions and parts. This is because the parts and portions can be separated from the whole. But the Lord, the Mighty and Sublime is such, that it cannot be imagined that any of these Attributes which He describes Himself with - such as the Hand - could ever cease, because He always was and will be described with them. That is why we do not say they are portions or parts.

The Attributes of doing (*Al-Fa'liyyah*) are those that are related to His will; He does them if He so wills, and does not, if He so wills. Earlier we mentioned that among the Attributes of doing are those that have causes, and others that do not have causes, and there are those that are both of Essence (*Dhātiyyah*) and doing (*Fa'liyyah*).

- ❖ **Concerning his statement:** "and they do not distort the words from their places:" what is intended by "words" here is Allāh's word and His Messenger's word.

They do not distort it (the word) from its place: meaning; from what it proves. For example His statement:

﴿بِأَيْدِيهِ مَبْسُوطَتَانِ﴾

«Nay, both His hands are extended» (*Al-Mā'idah* 5:64),

They (the People of the *Sunnah*) say: It refers to Hand, in reality, that is affirmed for Allāh, without *Takyīf* or *Tamthīl*. The people of *Tahrīf* say: "It refers to His power or His favor." As for the People of the *Sunnah*, they say power is

one thing, while the Hand is another, favor is one thing, while the Hand is another. They do not distort the words from places, because *Tahrīf* is the practice of the Jews:

﴿مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ﴾

﴿Among those who are Jews, there are some who displace words from (their) places﴾ (An-Nisā' 4:46)

So everyone who distorts the texts of the Book and the *Sunnah*, then in him is a semblance to the Jews. Beware of this, and do not imitate those who earned (Allāh's) wrath, some of whom Allāh turned into monkeys, pigs, and worshippers of false deities. Do not commit *Tahrīf*, rather explain the statement (of Allāh and His Messenger) as intended by Allāh and His Messenger.

One of the sayings mentioned from Ash-Shāf'ī, is: "I believe in Allāh, and what came from Allāh, as intended by Allāh. And I believe in Allāh's Messenger, and whatever came from Allāh's Messenger, as intended by Allāh's Messenger."

وَلَا يُلْحِدُونَ فِي أَسْمَاءِ اللَّهِ وَآيَاتِهِ

They do not engage in *Ilhād* concerning Allāh's Names and His *Āyāt*.

- **Concerning his statement:** "They do not engage in *Ilhād* concerning Allāh's Names and His *Āyāt*."

The Commentary

- ◆ His saying: "*They do not engage in Ilhād...*" Meaning; the People of the *Sunnah* and the *Jamā'ah*.

Al Ilhād linguistically means inclination, based upon which the term *Al-Laḥd* is used for a grave. Because the grave inclines to one side, and it is not (excavated) in the middle. The (grave) that is (excavated only) in the middle is called *Shiqq*, and the *Laḥd* is better than the *Shiqq*.

So they do not engage in *Ilhād* regarding Allāh's Names, nor do they do so regarding His *Āyāt*. The author, may Allāh have mercy upon him, thus indicates for us that *Ilhād* can occur in two areas: In the Names and in the *Āyāt*. What the author has indicated in his statement is also proven in the Qur'an; Allāh, the Exalted, says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

◆ And to Allāh alone belong all perfect attributes. So call on Him by these attributes. And leave alone those who deviate from the right way with respect to His attributes. They shall be requited for what they do﴾ (Al-A'rāf 7:180)

Here, Allāh confirms that *Ilhād* is committed regarding His Names.

He, the Exalted, said:

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا﴾

◆ Surely, those who distort Our Signs to seek deviation therein, are not hidden from Us﴾ (Fuṣṣilat 41:40)

So Allāh also confirms that *Ilhād* is committed regarding His *Āyāt*.

Ilhād with the Names is an inclination away from what is required regarding them. And there are different types of it:

The first type: To name Allāh with what He did not name Himself, as the philosophers call Him, "the cause of action," and the Christians refer to Him as the father, and they refer to 'Īsā as the son. This is a form of *Ilhād* regarding His Names. In the same way, if a person names Allāh with any name that He did not name Himself; then he is a *Mulhid* with Allāh's Names. The reason for this is that Allāh's Names are *Tawqifiyyah*.^[1] It is not possible for us to affirm any of that for Him except as been affirmed by a text. If you, therefore, call Allāh what He has not called Himself, you have thus committed *Ilhād* and deviated from what is required.

Calling Allāh with what He did not call Himself is a form of disrespect for Allāh, an act of wrongdoing, and a transgression against His right, because if somebody were to call you with a name that is not yours, you will consider him to have transgressed against you and wronged you. This is the case of the creature, then how about the Creator?!

Therefore, you do not have any right to name Allāh what He did not name Himself. If you do that, you have committed *Ilhād* with Allāh's Names.

The second type is to reject any of Allāh's Names, the opposite of the first type. So in the first category, Allāh was named with what He did not name Himself, while this category strips Allāh of what He calls Himself, rejecting the Name, whether he rejects all the Names or some of those which Allāh affirmed for Himself; once he rejects them, he

[1] (Translation note): That is; it must be based on textual proofs from the Qur'ān and *Sunnah*.

has committed *Ilhād* with them.

The basis of *Ilhād* here, is that since Allāh affirmed them (the Names) for Himself; it is obligatory upon us to affirm them for Him. If we negate them, that is considered *Ilhād*, and an inclination away from what is compulsory regarding them.

There are some people who deny Allāh's Names such as the extreme *Jahmīs*. They say that Allāh never has a Name. They say that if you give Him a name, you have likened Him to the creatures. It is known that this view is baseless and rejected.

The third type is to reject the Attributes that are proven by the Names. Such a person affirms the Name, but rejects the Attribute that is included in this Name. Such as saying that Allāh is All-Hearer, but without hearing; the All-Knower, but without knowledge; the Creator, but without creation; the All-Powerful, but without power...This is popular with the *Mu'tazilah*. It is something that is unintelligible.

Then, they consider these Names ordinary labels, one different from the other, the All-Hearer is different from the All-Knower, but all of them do not have meaning. The All-Hearer does not indicate hearing, while the All-Knower does not indicate knowledge; but they are only labels.

Among them are also others, who say that all these Names are one. He is the All-Knower, the All-Hearer, and the All-Doer, all of them are one. They are not different, except with respect to their letter construction. They consider all the Names as one! All of this is unintelligible. That is why we say it is not possible to believe in the Names (of Allāh) until we affirm the Attributes that they include.

Perhaps here, we should discuss indications of the Names. There are three types of indications: Complete indications,

inclusive indications, and denotative indications.

1. A complete indication is when an expression indicates every implication. Based on this, every name indicates who is named by it, that is Allāh, as well as the Attribute derivable from the Name.
2. Inclusive indication refers to the case when an expression indicates some of its implications. Based on this, the Name indicates one essence, or one attribute from the implied indications.
3. A denotative indication is an indication for something that is understood, not from the expression of the Name, but from what it denotes. For this reason we call it a denotative indication.

For example, the Name *Al-Khāliq* (the Creator) is a word that indicates Allāh personally, and the Attribute of creating. Therefore, since the idea indicates both of these matters, it is called a complete indication, because the expression proves all of what it indicates, and there is no doubt that when you say *Al-Khāliq* then you understand that He is a creator and He creates. When it is used for "the Creator" only, or that He creates only, then it is called an inclusive indication, because it indicates some of its meanings.

In the case of knowledge and power, it is called a denotative indication; since it is not possible that He creates except with knowledge and power; so its indication of power and knowledge is a denotative indication.

So here, it becomes clear, that if a person rejects one of these indications, then he is a *Mulhid* regarding the Name.

Should such a person say: "I believe that *Al-Khāliq* (the Creator) indicates the Self of Allāh, and the attribute of creating, but it does not indicate the attributes of knowledge and power." We say this is also a form of *Ilhād*. It is

obligatory upon us to affirm all of what a name indicates. To reject any attribute indicated by the Name is regarded as a form of *Ilhād* with that Name; whether the indication for this Attribute is complete, inclusive, or denotative.

Let us cite a perceptible example with which all of these indications will be made clear. If I say I have a house. In the word "house" each of these three indications are present. You will understand that the word indicates the entire house, in a complete manner, and it can indicate the men's sitting place alone. It can also indicate the bathrooms, or the hallway, as an inclusive indication. This is because all of these things are part of the house, and the expression that indicates part of its meaning is an inclusive indication. Denotatively, it also indicates that there was a bricklayer who built the house, because there is no house except it was built by a bricklayer.

The fourth type of *Ilhād* concerning (Allāh's) Names, is to affirm Names and Attributes for Allāh while considering them to indicate *Tamthīl*. That is, to indicate that (Allāh's) seeing is like our seeing, and knowledge like knowledge, and forgiveness like our forgiveness, and similar to that. This is a form of *Ilhād*, because it is an inclination away from what is obligatory regarding them (the Names), since what is obligatory is to affirm them without *Tamthīl*.

The fifth type is to use them (the Names of Allāh) for the idols, or to derive names from them for the idols. For example, referring to something that is worshipped as Allāh (the Deity). This is a form of *Ilhād*. Or, to derive names from them for idols, such as *Al-Lāt* from *Al-Ilāh*, *Al-'Uzza* from *Al-'Azīz* and *Mannāh* from *Al-Mannān*. We say this is a form of *Ilhād* with Allāh's Names, because what is obligatory upon you is to use Allāh's Names specifically for Him, and not to transgress and go beyond the bounds

such that you derive names for the others that are worshipped from them.

These are the types of *Ilhād* regarding the Names of Allāh. The People of the *Sunnah* and the *Jamā'ah* never commit *Ilhād* with Allāh's Names. Rather, they abide by them as Allāh, Glorious and Exalted is He, intended them. They also affirm all of what is indicated by them, because what is contrary to that to be *Ilhād*.

As for *Ilhād* regarding the *Āyāt* of Allāh, the Exalted, then *Āyāt* is plural of *Āyah*, and it is a sign which distinguishes something from other than it. And Allāh, the Mighty and Sublime, dispatched the Messengers with *Āyāt* (Signs) not miracles. Therefore, the idea of *Āyāt* is better than the idea of miracles (*Al-Mu'jizāt*).

Firstly: Because *Āyāt* is what is used in the Book and the *Sunnah*.

Secondly: Because miracles can be performed by sorcerers and magicians and others like them.

Thirdly: The word *Āyāt* better expresses the intended meaning than the word "miracles" (*Al-Mu'jizāt*). The *Āyāt* of Allāh, the Mighty and Sublime, are the signs that prove the existence of Allāh, the Mighty and Sublime. Therefore they are His, specifically. If it were not specific (to Him), it would not be considered an *Āyah* of His.

The *Āyāt* of Allāh, the Mighty and Sublime, are divided into two categories: Universal *Āyat* and *Shar'iah* (Legislative) *Āyāt*.

Universal *Āyat* are those that are related to creation and universal matters. For example, His saying:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ﴾

﴿And from among his *Āyāt* are the night and the day,

and the sun and the moon﴾ (*Fuṣṣilat* 41:37)

And His saying:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ﴾

﴿And among His signs is this, that He created you from dust, and then - behold you are human beings scattered!﴾ (*Ar-Rūm* 30:20)

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ الْمَنَاجِمَ وَالْوَلَدِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ۝ وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ
وَأَنبِعَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ۝
وَمِنْ آيَاتِهِ يُرِيكُمُ الْفَلَاقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً
فَيَخْجِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ ۝ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا
دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ﴾

﴿And among His *Āyāt* is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed *Āyāt* for men of sound knowledge. And among His *Āyāt* is the sleep that takes you by night and by day, and your seeking of His Bounty. Verily, in that are indeed *Āyāt* for a people who listen. And among His *Āyāt* is He shows you the lightning, by way of fear and hope, and He sends down water from the sky, and therewith revives the earth after its death. Verily, in that are indeed *Āyāt* for a people who understand. And among His *Āyāt* is that the heaven and earth stand by His Command, then afterwards when He will call you by a single call, behold, you will come out from the earth﴾ (*Ar-Rūm*:22-25)

These are universal *Āyāt*. If you like; say universally

decreed, and they are Allāh's Āyāt, because the creatures are not able to do that. For example, no one is able to create the like of the sun and the moon; nor is anyone able to bring the night during the daytime, nor the day during the nighttime. So these are universal Āyāt.

Ithād with them is to ascribe them to other than Allāh, whether independently, as a partner, or aiding (Allāh). To say: "This is from Walī So-and-so," or "From So-and-so Prophet," or "So-and-so Prophet - or So-and-so Walī - shared in that" or; "Aided Allāh in it."

Allāh, the Exalted, says:

﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُمْ مِنْهُمْ مِنْ ظَهِيرٍ﴾

﴿Say: "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even the weight of an atom - either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them"﴾ (Saba' 34:22)

Thus, Allāh negated everything that the polytheists held on to, by proving that whatever they worshipped, they have no control over anything in the heavens or the earths, neither independently, as a partner, nor in aiding Allāh, the Mighty and Sublime. Allāh, the Exalted, then brought the fourth one, saying:

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

﴿Intercession with Him profits not, except for him whom He permits﴾ (Saba' 34:23)

Since the polytheists would say: "Yes, these idols do not

have any control, nor share, nor do they bring aid (to Allāh); but they are intercessors," - He says:

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

﴿Intercession with Him profits not, except for him whom He permits﴾ (Saba' 34:23)

So He severed every cause that the polytheists clung too.

The second category of Āyāt are the *Shar'i* (Legislative) Āyāt.

They are the revelations with which the Messengers came, such as the Magnificent Qur'ān; and it is an Āyah, due to His, the Exalted, saying:

﴿تِلْكَ آيَاتُ اللَّهِ تَنْزِيلُهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾

﴿These are the Āyāt of Allāh, We recite them to you in truth, and surely, you are one of the Messengers﴾ (Al-Baqarah 2:252)

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ۝ أَوَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ﴾

﴿And they say: "Why are not Āyāt sent down to him from his Lord? Say: "The Āyāt are only with Allāh, and I am only a plain warner. Is it not sufficient for them that We have sent down to you the Book which is recited to them?﴾ (Al-'Ankabūt 29:50-51)

So He called it "Āyāt."

Ithād with them could be either in the form of belying them, distorting them (*Tahrif*), or opposing them.

Belying them is that it be said: "This is not from Allāh"

belying it fundamentally, or, to belie what is informed of in it, while believing in it fundamentally. So he says, for example: "The story of the people of the *Al-Kahf* (the Cave) is not authentic" and "The story of the owners of the Elephant is not authentic, Allāh never sent flocks of birds against them."

As for distortion (*Tahrīf*), then it is to alter its expression, or to change its meaning from what Allāh and His Messenger intended. For example, to say: "Rose over the Throne" means 'conquered,'" or to say: "The meaning of 'Our Lord descends to the lowest heaven' is; 'His command descends.'" "

As for opposing them, that is by abandoning the commands and violating the prohibitions; Allāh, the Exalted said regarding *Al-Masjid Al-Harām*:

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَكَامِ يُظْلَمِ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ﴾

﴿And whoever inclines to evil actions therein or to do wrong, him We shall cause to taste a painful torment.﴾
(*Al-Hajj* 22:25)

Every act of disobedience is a form of *Ilhād* with the *Shar'iah* (Legislative) *Āyāt*, because by it one exits from what is obligated by it; since it is obligatory upon us to implement the commands and avoid the prohibitions, so if you do not do that, then this is *Ilhād*.



وَلَا يُكَيِّفُونَ وَلَا يُمَثِّلُونَ صِفَاتِهِ بِصِفَاتِ خَلْقِهِ؛ لِأَنَّهُ سُبْحَانَهُ لَا سَمِيَّ لَهُ وَلَا كُفْوَ لَهُ، وَلَا نِدَّ لَهُ، وَلَا يُقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَلِغَالِي

"They do not engage in *Takyīf*, nor likening His Attributes to attributes of His creation; because He, Glorious is He, is such that there is none similar to Him, and no co-equal to Him, and no rival for Him, and He, Glorious and Exalted is He, is not comparable to His creation."



- **Concerning his statement:** "They do not engage in *Takyīf*, nor likening His Attributes to attributes of His creation; because He, Glorious is He, is such that there is none similar to Him, and no co-equal to Him, and no rival for Him, and He Glorious and Exalted is He, is not comparable to His creation."

The Commentary

- ◆ **His statement:** "They do not engage in *Takyīf*." Meaning; the People of *Sunnah* and the *Jamā'ah*. It preceded that *Takyīf* is to mention the how of an Attribute, whether you mention it with your tongue or in your heart. The People of the *Sunnah* and the *Jamā'ah* never commit *Takyīf*. That is, they do not say: "The how of His Hand, is like this and that," nor: "The how of His Face is like this and that." So they do not commit *Takyīf* with the tongue; nor do they do so with the heart, meaning; the person's soul does not imagine how Allah, the Mighty and Sublime, rose over the Throne, or how He descends, or how is His Face, or how is His Hand. It is also not permissible to try (imagining) that because this will lead to one of these two matters: either *Tamthīl* or *Ta'fīl*.

That is why it is not permissible for a person to try to know the how of Allāh's rising over the Throne, or saying it with his tongue. Rather, he should not ask about its how, because *Imām Mālik*, may Allāh have mercy upon him, said: "Asking about it is an innovation." Do not say: "How did He rise?" "How did He descend?" "How will He come?" "How is His Face?" If you do that, we say you are an innovator. The evidence that *Takyīf* is unlawful has preceded, and we mentioned the textually revealed, and intellectual evidences for that.

- ❖ **His saying:** "*they do not liken*" Meaning the People of the *Sunnah* and the *Jamā'ah*. "*His attribute to the attributes of His creation,*" This is the meaning of his earlier statement: "*nor Tamthīl (likening)*" We mentioned the impermissibility of *Tamthīl* earlier, from both textually revealed, and intellectual proofs. And that textually revealed proofs include both declarative and imperative statements negating *Tamthīl*. So they do not commit *Takyīf* nor *Tamthīl*.
- ❖ **His statement:** "*because He, Glorious is He,*" - the word *Subhān* is the infinitive of *Sabaḥa* and *Tasbīḥ*. Therefore, *Subhān* has the meaning of *Tasbīḥ* (Glorification), but with a different expression.

The meaning of "*Sabbāḥa*" (He glorifies) as said by the scholars is "To keep away from." The word *Sabaḥa* has its root from *Subḥu* which means "farness;" thus, it means to distance any deficient trait from Allāh, the Mighty and Sublime. So He, Glorious is He and Exalted, is far from every imperfection.

- ❖ **His statement:** "*there is none similar to Him.*" The evidence for this, is His saying:

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ

سَمِيًّا

﴿Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him﴾ (Maryam 19:65)

Hal (Do) is an interrogative, but with the meaning of a negation. The negation is expressed by an interrogative due to a tremendous benefit; and that is that it is a challenge. Because, here, there is a distinction; if I were to say: "There is nothing similar to Him" and;

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

﴿Do you know of any who is similar to Him﴾

This is because;

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

﴿Do you know of any who is similar to Him﴾

includes a negation and a challenge together, so it infers the meaning of challenge. This is an important principle; whenever a rhetorical question is used with the meaning of negation, then it has the inference of a challenge. It is as if I am saying: "If you are truthful, bring me something similar to Him." Based on this,

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

﴿Do you know of any who is similar to Him﴾

is more intense than "There is nothing similar to Him."

- ❖ **His statement:** "*and no co-equal to Him,*" and the evidence for this, is His, the Exalted, saying:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

﴿And there is none co-equal or comparable unto Him﴾
(Al-Ikhlāṣ 112:4)

- ❖ His statement: "and no rival for Him;" the evidence for this is:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

﴿Then, do not set up rivals unto Allāh while you know﴾ (Al-Baqarah 2:22)

Meaning, you know that He does not have any rival. And *An-Nidd* (rival) means "peer."

These three words: *As-Samī* (likeness) *Al-Kuf* (co-equal) and *An-Nidd* (rival) are very much synonymous, because the meaning of *Al-Kuf* refers to the one who suffices for the other, and nothing will suffice in place of another except its like. If it is not its like, it would not be sufficient in its place. Therefore, there is no *Kuf* for Him; meaning, there is nothing like Him, Glorious and Exalted is He. The objective of this negation is to indicate the perfection of His Attributes, since due to His Attributes' perfection, nothing is like Him.

- ❖ **His saying:** "He, Glorious and Exalted is He, is not comparable to His creation."

Al-Qiyās (comparison) is divided into three categories: Comprehensive *Qiyās*, comparative *Qiyās*, and preferable *Qiyās*. He, the Mighty and Sublime, should not be compared with His creation by comprehensive *Qiyās* nor comparative *Qiyās*.

1. Comprehensive *Qiyās*: This is what is known as the general type, which covers every individual item, such that every individual item is included in that general basis, both in its word and meaning. For example, if we

say: Life; the life of Allāh, the Exalted, can not be compared with the life of His creation, because of all of what the word "living" entails.

2. Comparative *Qiyās*: It is to rank something with its like. So it would be to make what is affirmed for the Creator the same as what is affirmed for the created.
3. Preferable *Qiyās*: Is when the part is more worthy of the judgment than the basis. The scholars say that this is used with respect to Allāh, the Exalted, based on His saying:

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَى﴾

﴿And for Allāh is the highest description﴾ (An-Nahl 16:60)

Meaning; every attribute of perfection, then for Allāh is the most exalted of them. So hearing, seeing, knowledge, power, life, wisdom and their like - what resembles them is found in creation, but for Allāh they are the most exalted, and most perfect.

That is why sometimes we utilize intellectual evidences based on preferable *Qiyās*. For example, exaltedness is an attribute of perfection in creation, so when it is an attribute of perfection in the case of creation, then in the case of the Creator, it is more worthy. We always find this in the statements of the scholars.

Thus the statement of the author - may Allāh shower blessings on him: "He is not comparable to His creation" after saying: "there is none similar to Him, and no co-equal to Him, and no rival for Him," means the *Qiyās* (comparison) that determines equality, and that is comprehensive *Qiyās* and comparative *Qiyās*.

Therefore, *Qiyās* between Allāh, and His creation is

prohibited because of the difference between them. Therefore, in the case of legal judgments; if we cannot make *Qiyās* between what is obligatory and permissible, or what is permissible and obligatory, then even more so when it comes to the topic of comparing attributes between the Creator and the creation.

If somebody says to you: "Allāh exists and a person also exists, therefore, the existence of Allāh is like the existence of the person by *Qiyās*."

We reply: This is not correct, because the existence of the Creator is necessary, while the existence of the person is possible.

Supposing he says: "I consider the hearing of the Creator comparable to the hearing of the created." We reply: This is not possible. The hearing of the Creator is necessary, it cannot be considered imperfect. It covers everything. Meanwhile, the hearing of man is a mere possibility, since it is possible that a man be born deaf, and the hearing person also has some imperfection in his hearing, because his hearing is limited. Therefore, it is not possible to compare Allāh with His creation. So it is not possible to compare any of the Attributes of Allāh with the attributes of His creation, due to the obvious tremendous distinction between the Creator and the created.



فَإِنَّهُ أَعْلَمُ بِنَفْسِهِ وَبِغَيْرِهِ، وَأَصْدَقُ قِيلًا، وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ

"Because He is more knowledgeable about Himself and other than Him, and the most truthful in speech, and better at narrating than His creation."



- **Concerning his saying:** *"Because He is more knowledgeable about Himself and other than Him, and the most truthful in speech, and better at narrating than His creation."*

The Commentary

The author, may Allāh have mercy upon him, said this as a preface and introduction to the obligation of accepting what is proven by the statements of Allāh, the Exalted, regarding His Attributes and other matters. And that is, that it is obligatory to accept what the information proves, when it includes four qualities:

First: That it is based upon knowledge; and he indicated this by his saying: "Because He is more knowledgeable about Himself and other than Him."

The second: Truthfulness; and he indicated this by his statement: "And the most truthful in speech."

The third quality: Clarification and eloquence; and he indicated it by his saying: "And better at narrating."

The fourth quality: Safety of the objective and the intent; such that the one giving the information intends guidance by what they are being informed.

The evidence for the first, which is knowledge, is His

statement, the Exalted:

﴿وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ﴾

﴿And your Lord is more knowledgeable of who you are in the heavens and earth. And indeed, We have preferred some of the Prophets above others﴾ (Al-Isrā' 17:55)

So He is more knowledgeable about Himself, and other than Him - being more knowledgeable than any other. So He is more knowledgeable about you than you are yourself, because He knows what will happen to you in the future, while you do not know what you will earn tomorrow.

The word *A'lamu* (more knowledgeable) is a noun of preference. One of the scholars missed that, and interpreted *A'lamu* to mean, '*Ālim* (knower), and he said:

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

﴿Truly your Lord is more knowledgeable of who has gone astray from His path, and He is the more knowledgeable of those who are guided﴾ (An-Nahl 16:125)

- he said that it means that He knows the one who has gone astray from His path, and He knows those who are guided. He said: "Because *A'lamu* is a noun of preference, which infers the presence of a partnership among the preferred, and the one preferred over him. But this is not possible in relation to Allāh, rather, '*Ālim* (knower) is an active subject; it does not include co-participation nor preference."

So we say to him: This is an error. Allāh, talking about Himself, says: *more knowledgeable* and you are saying "knowledgeable." If we interpret *more knowledgeable* to mean "knowledgeable" we are relegating the degree of

Allāh's knowledge, because others, apart from Allāh, can also be referred to as "knower" in a way that would equate them. But *more knowledgeable* dictates that nobody is equal to Him in this knowledge. He knows better than every knower. This, without doubt, is perfect with respect to the Attribute.

We say to him: In the Arabic Language, the active subject does not prevent equality of the attribute, but as for the noun of preference, it restricts any share in what it indicates.

We also say: It is not wrong to say, when comparing, *A'lamu* (more knowledgeable), that is, to use a noun of preference, even if it will be assumed that what is preferred over, is not considered in that meaning, as Allāh, the Exalted, says:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose﴾ (Al-Furqān 25:24)

The noun of preference (*Aḥsanu* "best") is used here, even though that which is being preferred over, does not possess anything of that.^[1]

In the case of arguing with an opponent, and presenting proofs against him, it is allowed to use a noun of preference, even if the one being preferred over does not possess anything of the quality of the preference. Allāh, the

^[1] (Translation note): Meaning, it refers to the inhabitants of Paradise, and having the best abode, whoever is not in Paradise, can not be said to have goodness of any sort, so "best abode" does not infer that there are others that are good too, but this is better.

Exalted, says:

﴿إِنَّ اللَّهَ خَيْرٌ أَمَّا يُشْرِكُونَ﴾

﴿Is Allāh better, or that which they associate with Him?﴾ (An-Naml 27:59)

What is known, is that what they worship (beside Him) does not possess any goodness.

Yūsuf, peace be upon him, said:

﴿أَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

﴿Are many lords differing among themselves better or Allāh, the One, the Most Supreme?﴾ (Yūsuf 12:39)

While the lords possess no goodness.

The summary is to say, that *more knowledgeable*, which is mentioned in the Book of Allāh, is intended to express its real meaning. Whoever interprets it to mean 'Ālim (knower) has indeed committed an error from the view of its meaning and on the basis of the Arabic Language.

The evidence for the second quality: Truthfulness; is in His saying:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

﴿And who can be more truthful than Allāh in saying?﴾ (An-Nisā' 4:122)

Meaning; there is no one that is more truthful than He is, and truth is that the speech reflects the reality, and no speech reflects the reality more than that of Allāh, the Exalted. So all of what Allāh informed of, it is true, rather more true than every saying.

The evidence for the third quality - clarification and eloquence - is His, the Exalted saying:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

﴿And who is more truthful in his word than Allāh?﴾ (An-Nisā' 4:87)

The excellence of His narrations includes excellence in expression, as well as in meaning.

The evidence of the fourth quality: Safety of the objective and intent, is His, the Exalted, saying:

﴿يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا﴾

﴿Allāh explains this to you lest you go astray.﴾ (An-Nisā' 4:176)

﴿يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ﴾

﴿Allāh desires to make clear to you, and guide you to the path of those before you﴾ (An-Nisā' 4:26)

All four qualities that make it obligatory to accept information are found together in the statements of Allāh.

Thus, it is obligatory upon us to accept the statement of Allāh as it is, and that we not allow any doubt regarding what it proves. Because Allāh did speak with this speech for the sake of leading the creation astray, rather it is intended to make things clear for them, and to guide them. The statements of Allāh about Himself, and about others, come from the One who is the most knowledgeable knower of all those who speak; thus, it is not possible that it be touched by other than the truth, and it is not possible that it be unintelligible, rather than fluent speech. And if the Jinns and mankind came together to produce its like, then they would not be capable of it. So when these four qualities are combined in speech, then it is obligatory upon the one being addressed to accept what it indicates.

For example; the saying of the Exalted, while addressing Iblīs:

﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾

﴿What hindered you from submitting to what I had created with My two Hands?﴾ (Ṣād 38:75)

So it is said: In this *Āyah* is the affirmation of two Hands for Allāh, the Mighty and Sublime; He creates whatever He wills with them, we therefore affirm them, because the speech of Allāh, the Mighty and Sublime, is based upon knowledge and truthfulness, and His speech is the most excellent of all speech, and the most eloquent and clarifying. It is not possible that He does not have two Hands, and that He wanted the people to believe that about Him. If this is assumed, it would dictate that the Qur'ān is a form of misguidance, since it described Allāh with what He does not have, and this is not allowed. So when this is the case, then it is obligatory upon you to believe that Allāh - the Exalted - has two Hands, with which He created Ādam.

If you say what is intended by them (the two Hands) is favor and power;

We reply: It is not possible that this is what is intended, unless you are so insolent against your Lord that you describe His speech with contrary to the four qualities we mentioned. We ask: When Allāh, the Mighty and Sublime, said: *﴿two Hands﴾* - did He know that He has two Hands? He would answer: "He knew." We would then ask: Is He truthful? He would definitely answer: "He is truthful." He cannot say that He does not have knowledge, or He is not truthful. He also cannot say that He refers to them (the two hands) because of being inarticulate and incapable of expressing Himself. Nor can he say

that He wanted His creation to believe in Attributes that He does not have, merely to lead them astray. We say to him: Therefore, what prevents you from affirming two Hands for Allāh?

So, seek the forgiveness of your Lord and repent to Him, and say: "I believe in whatever Allāh, the Exalted, informs of about Himself, because He is more knowledgeable about Himself, and about other than Him, and He is the most truthful in saying, and He is better in narrating than other than Him, and His intent is more complete than other than Him.

That is why the author, may Allāh have mercy upon him, mentioned these three qualities, while we added the fourth, which is, the intent to clarify for the creation, and the intent to guide them, due to His, the Exalted, saying:

﴿رُيْدُ اللَّهِ يُبَيِّنُ لَكُمْ وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ﴾

﴿Allāh desires to make clear to you, and guide you to, the path of those before you﴾ (An-Nisā' 4:26)

This is the ruling concerning what Allāh informs about Himself, through His speech which comprises the four terms related to speech.



As for what the Messengers informed of;

ثُمَّ رُسُلُهُ صَادِقُونَ مَصْدُوقُونَ؛ بِخِلَافِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ

"Then, His Messengers who are the truthful ones, those who were entrusted (Muṣḍūqūn),^[1] unlike those who say about Allāh what they know not."



- The author, may Allāh have mercy upon him, says:
"Then, His Messengers who are the truthful ones, those who were entrusted, unlike those who say about Allāh what they know not."

The Commentary

- ❖ His saying: "Then, His Messengers who are the truthful ones, those who were entrusted;" Aṣ-Ṣādiq (the truthful) is he who informs of what reflects the reality. So every Messenger was truthful in what they informed of.

However, there is no doubt that the chain of transmission to the Messengers, peace be upon them, must be authentic. If the Jews say: "Mūsā, peace be upon him, said so-and-so," we will not accept it until we know the authenticity of its chain of transmission to Mūsā, peace be upon him. If the Christians say: "ʿĪsā, peace be upon him, said so-and-so," we will not accept until we know the authenticity of the chain of transmission to ʿĪsā, peace be upon him. If somebody says: "Muḥammad ﷺ said so-and-so" we will not accept it until we know the authenticity of its chain of transmission to Muḥammad ﷺ.

^[1] And in one of the manuscripts it is: Muṣaddaqūn.

His Messengers are truthful in whatever they said; so all of what they informed of about Allāh, and about other than Him from His creation; then they are truthful about it, and they do not ever lie.

That is why there is a consensus among the scholars that the Messengers, peace be upon them, are safe from lying.

- ❖ "Maṣḍūqūn" – (those who were entrusted); and "Muṣaddaqūn" – (the trusted ones). There are two manuscripts;

Based on the manuscript with "Maṣḍūqūn" - those who were entrusted, the meaning is that what was revealed to them is the truth. The Maṣḍūq is the one informed of the truth. The Ṣādiq is the one who comes with the truth. From this is the statement of the Messenger ﷺ to Abū Hurairah, may Allāh be pleased with him, when the Shaiṭān told him: "If you recite Āyat Al-Kursī, a protector from Allāh shall continue to be with you, and no Shaiṭān will come near you until the morning." He ﷺ said to him: "He told you the truth but he is a liar."^[1] Meaning he informed you of the truth.

So the Messengers are Maṣḍūqūn - whatever is revealed to them is the truth. The One who sent them never belied them, nor did the one who was sent to them - Jibrīl, peace be upon him - belie them.

^[1] Reported by Al-Bukhārī (2311) - with a disconnected chain - from the Ḥadīth of Abū Hurairah, may Allāh be pleased with him, when the Messenger of Allāh deputized him to guard the Ramaḍān Zakāh. And in Al-Faṭḥ (4:488) Al-Hāfidh said: "This is how Al-Bukhārī cited this Ḥadīth here, and he did not clearly state that it was narrated to him. An-Nasāʾī, Ismāʾīlī and Abū Nuʾaim connected it from various routes."

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ○ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ○ مُطَاعٌ ثَمَّ أَمِينٍ﴾

﴿That this is, surely, the word revealed to a noble Messenger. Possessor of strength, established in the presence of the Lord of the Throne. Entitled to obedience and faithful to his trust﴾ (At- Takwīr 81:19-21)

Regarding the version: "Muṣaddaqūn" (the trusted ones) it means that it is obligatory upon their nations to trust them. Based on this, the meaning of the *Muṣaddaqūn* is; legislatively. That is; it is obligatory that they be trusted legislatively, so whoever belies the Messenger, or belies them, then he is a disbeliever. It is possible that there is another interpretation for *Muṣaddaqūn*. That is, that Allāh, the Exalted, gives credence to them. And it is known that Allāh, the Exalted gives credence to them, by His sayings and His actions.

As for His sayings; Allāh says to His Messenger, Muḥammad ﷺ:

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ﴾

﴿But Allāh bears witness by means of the revelation which He has sent down to you﴾ (An-Nisā' 4:166)

And He says:

﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾

﴿And Allāh knows that you are His Messenger﴾ (Al-Munāfiqūn 63:1)

This is a form of giving credence by statement.

As for His giving credence by action, this is by strengthening him and manifesting the *Āyāt*. He ﷺ would go to people and invite them to Islām, if they refused to accept, they would pay the *Jizyah*, if they did not accept that, their blood, women and wealth would be made lawful. Allāh, the Exalted, strengthened him and gave him victory over

land after land, until his Message reached the East and the West of the world. So this is credence granted by Allāh through action.

In the same manner, are the *Āyāt* that Allāh manifest by his hands, giving credence to him, whether these *Āyāt* were legislative or universal. As for the legislative type, he was often asked regarding what he knew not, while Allāh would reveal the reply:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾

﴿And they ask you concerning the Rūḥ (Spirit). Say: "The Rūḥ is one of the affairs of my Lord..."﴾ (Al-Isrā' 17:85)^[1]

Therefore, this is a confirmation that he is a Messenger. If he were not a Messenger, Allāh would not have responded:

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ وَتَالِ فِيهِ قُلْ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ﴾

^[1] Based on what is reported by Al-Bukhārī (4721) from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him. He said: "While I was with the Prophet ﷺ at a farm (of the Anṣār) and he was reclining on palm-leaf stalk, some of the Jews passed by and some of them said to the other: 'Ask him regarding the Rūḥ (Spirit).' He (another) said: 'What do you need from him?' One of them said: '(Do not) lest he respond with what you dislike' - but they said: 'Ask him.' So they asked him regarding the soul, and the Prophet ﷺ refrained from giving any response. Then I realized that he was receiving revelation, so I stood by my place. When the revelation ended he ﷺ said: And they ask you concerning the Rūḥ (the Spirit); Say: "The Rūḥ (the Spirit) is one of the affairs of my Lord. And of knowledge, you (mankind) have been given only a little."

﴿They ask you about fighting in the Sacred Month. Say: "Fighting therein is a heinous thing, but to hinder men from the way of Allāh, and to be ungrateful to Him, and to hinder men from the Sacred Masjid, and to turn out its people there from, is more heinous to Allāh."﴾ (Al-Baqarah 2:217)

The reply: ﴿Say: "Fighting therein..."﴾ until the end is a confirmation from Allāh, the Mighty and Sublime.

The universal Āyāt are very obvious, there are so many signs with which Allāh supported His Messenger, whether they came due to a cause or without one. And this is well known in the *Sīrah*.

Therefore, we understand from the word "*Muṣaddaqūn*" that they are given credence by Allāh with universal and legislative Āyāt, and they are to be given credence from the view of creation; that is, it is obligatory for them to trust them. We only interpreted that to refer to trust legislatively because there are those among the people who trust, and there are those among them who do not trust, but what is obligatory is to trust.

Concerning his statement: "unlike those who say about Allāh what they know not."

These people are the liars or those who go astray, because they say what they know not.

It appears the author, may Allāh have mercy upon him, is referring to the people of *Tahrīf*, because the people of *Tahrīf* said about Allāh what they know not, from ways. They said: "He did not intend that" and "He intended this"!! They spoke about negation and affirmation without knowledge.

For example; they said: "By face, He did not mean face in reality." Here, they spoke about Allāh with what they did not know through a form of negation. They then said: "The

meaning of the face is the reward;" So they spoke about Allāh what they know not through a form of affirmation.

These people who speak about Allāh with what they do not know can neither be truthful, nor entrusted, nor trusted. Rather, the evidences establish that they are liars, belied with what *Shaitān* inspired them.

وَلِهَذَا قَالَ سُبْحَانَهُ وَتَعَالَى: ﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ○ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Due to this, He said: ﴿Glorified be your Lord, Lord of Al-'Izzah (Honor and Might)! (He is free) from what they attribute unto Him! And peace be upon those who were sent! And praise be to Allāh, Lord of Al-'Ālamīn﴾ (Aṣ-Ṣaffāt 37:180-182)

● Concerning his statement: "Due to this, He said:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ○ وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿Glorified be your Lord, Lord of Al-'Izzah (Honor and Might)! (He is free) from what they attribute unto Him! And peace be upon those who were sent! And praise be to Allāh, Lord of Al-'Ālamīn﴾ (Aṣ-Ṣaffāt 37:180-182)

The Commentary

- ◆ **Concerning his statement:** *Lihādhā* (Due to this) that is: because of His perfect speech and the speech of His Messengers.

- ❖ **He said:** *«Glorified be your Lord»*; The meaning of *Tasbiḥ* preceded; and it is declaring Allāh free from all that does not befit Him.
- ❖ **Concerning His statement:** *«Your Lord»*; He mentions His lordship in connection with Muḥammad ﷺ, as a specific lordship, in the same was as mentioning the Creator in connection to the created.
- ❖ **Concerning His statement:** *«Lord of Al-'Izzah (Honor and Might)»*: attaching a noun described to the description. Among what is well-known is that all that is lorded over is created. Here He said: *«Lord of Al-'Izzah (Honor and Might)»* meanwhile, Allāh's 'Izzah is not a creation, because it is of His Attributes.

So we say; this is a form of attributing the noun described to the description, and as such *«Lord of Al-'Izzah (Honor and Might)»* will therefore mean here, "the Owner 'Izzah," as it would be said: "the Lord of the house" meaning, "the owner of the house."

- ❖ **Concerning His statement:** *«(He is free) from what they attribute unto Him»* meaning — from what the polytheists attribute unto Him, as the author shall mention.
- ❖ **Concerning His statement:** *«And peace be upon the those who were sent»*, meaning - upon the Messengers.
- ❖ **Concerning His statement:** *«And praise be to Allāh, Lord of Al-'Ālamīn»*: Allāh, the Mighty and Sublime, praised Himself, after declaring Himself free of any imperfections, because in praise there is an indication of the perfect attributes, and in *Tasbiḥ* (glorification) there is a declaration of being far from any defects. Therefore, in the *Āyah*, He combined being far from defect with *Tasbiḥ* (glorification) and an affirmation of

perfection by praise.

فَسَبَّحَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالِفُونَ لِلرُّسُلِ، وَسَلَّمَ عَلَى الْمُرْسَلِينَ؛ لِسَلَامَةِ مَا قَالُوهُ مِنَ النِّقْصِ وَالْعَيْبِ

"So He glorified Himself from what those who oppose the Messengers attribute to Him, and sent Salām upon those who were sent, for the safety in what they said, from defects and flaws."

- **Concerning his statement:** "So He glorified Himself from what those who oppose the Messengers attribute to Him, and sent Salām upon those who were sent, for the safety in what they said, from defects and flaws."

The Commentary

- ❖ The meaning of this sentence is clear; it remains to be said: And He praised Himself due to the perfection of His Attributes, with respect to Himself and His Messengers. For He, Glorious is He, is praiseworthy for His perfect Attributes, and for sending the Messengers, because of what that contains of mercy and beneficent for creation.

وَهُوَ سُبْحَانَهُ قَدْ جَمَعَ فِيْهَا وَصَفَ وَسَمَّى بِهٖ نَفْسَهُ بَيْنَ النَّفْيِ
وَالْإِثْبَاتِ . . .

"And He, Glorious is He, combined between negation and affirmation regarding whatever He attributed to, and named Himself with."



- **Concerning his statement:** *"And He, Glorious is He, combined between negation and affirmation regarding whatever He attributed to, and named Himself with."*

The Commentary

The author, may Allāh have mercy upon him, explained in this sentence that Allāh combined between negation and affirmation regarding whatever He attributed to, and named Himself with, this is because the completeness of perfection will not be achieved, except with the affirmation of the attributes of perfection, and the negation of what contradicts them among the attributes of imperfection. The author, may Allāh have mercy upon him, therefore indicates to us that Attributes are of two types:

Affirmed Attributes: To them, they are called *Aṣ-Ṣifāt Ath-Thabūtiyyah* (affirming Attributes).

Negated Attributes: They call them *Aṣ-Ṣifāt As-Salbiyyah*, from *As-Salb* and it means the negation. And there is no problem calling it *Salbiyyah* (negated), even though some people hesitated and said: "We would not call them *Salbiyah*, we would rather say *Manfiyyah* (negated)." We reply to them that as long as *Salb* has the meaning of *Naḥī* in the Arabic Language, there is no harm in the difference in the expression.

to the Attributes of Allāh, the Mighty and Sublime, are two: *Thabūtiyyah* and *Salbiyyah*; if you wish you can say, *Muthbatah* and *Manfiyyah*. The meaning is the same.

The *Muthbatah*: All of what Allāh affirms for Himself, and all of them are perfect Attributes. There is no imperfection in them in any way. And from their perfection is that it is not possible that what He affirmed indicates *Tamthīl* (likening); because likening (Him) to the creation is a kind of imperfection.

If we understand this principle, we may recognize the deviation of the people of *Tahrīf*, who claim that the *Muthbatah* Attributes necessitate a form of likening, and then, they started negating them, fleeing from *Tamthīl*.

As an example; they said that if we affirm a Face for Allāh, it dictates that it would be like the faces in creation. Therefore, interpreting its meaning to mean something else, other than a face in reality, becomes obligatory.

We reply to them: Every Attribute that Allāh affirms for Himself, then it is a perfect Attribute. It is never possible that there would be an imperfection in any of the Attributes that Allāh affirmed for Himself. However, if someone says: Are the Attributes *Tawqīfiyyah* the Names, or can they be known through *Ijtihād* (independent judgment)? Meaning, would it be correct for us to describe Allāh, Glorious and Exalted is He with something that He, has not described Himself?

We would reply by saying that the Attributes are *Tawqīfiyyah* according to the popular view of the scholars, just as the Names are. Therefore, do not describe Allāh, except with what He has described Himself.

Hence we say that the attributes are divided into three categories; an absolute perfect attribute; a restrictively

perfect attribute; and an absolutely imperfect attribute.

As for an absolutely perfect attribute, then it is affirmed for Allāh, the Mighty and Sublime, such as that He is the One who speaks, and the Doer of what He wills, and Al-Qādir (the All-Powerful) and similar to that.

As for the restrictively perfect attribute; Allāh should not be described with this except conditionally; such as cunning, deception, mockery and their like. These are perfect attributes with a condition. If it is mentioned in opposition to those who are doing that, it is perfection. But if it is mentioned generally, it will not be correct to ascribe it to Allāh, the Mighty and Sublime. It is on this basis that it is not correct to generally describe Him as cunning, or mocking, or deceiving; rather they should be restricted. So we say that He is cunning against those who are cunning; He mocks the hypocrites; He deceives the hypocrites; He plots against the unbelievers. You should restrict them, because they should not be used except restrictively.

As for the absolutely imperfect attribute, Allāh is not described with it in any condition; such as the incapable one, the betrayer, the blind and the deaf; because they are attributes of absolute imperfection; and as such, Allāh should not be described with them. Look at the difference between one who deceives and the betrayer. Allāh, the Exalted, says:

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ﴾

«The hypocrites seek to deceive Allāh, but He also deceives them» (An-Nisā' 4:142)

So He affirms that He deceives those who attempt to deceive Him. While in the case of betrayal, He says:

﴿وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ﴾

«And if they intend to deal treacherously with you, they have indeed been treacherous to Allāh before» (Al-Anfāl 8:71).

He did not say that He betrayed them, because betrayal is a form of deception in a situation of trust; therefore, a deception in a situation of trust is an imperfection; there is never any praiseworthy element in it. Therefore, the attributes of imperfection are generally negated from Allāh.

The Attributes that are derived from the Names are perfect in every circumstance; Allāh, the Mighty and Sublime, is described with what they indicate. Hearing is a perfect attribute which is indicated by His name, *As-Samī'* (the All-Hearer). So every attribute indicated by the Names are perfect Attributes, which are affirmed absolutely for Allāh. We make this a separate category, because it does not require much elaboration, while the others are divided into three categories as mentioned earlier. So, Allāh did not name Himself *Al-Mutakallim* (the speaker) despite that speech can be good or evil, and it can also be neither good nor evil, so evil is not attributed to Allāh. And nonsense, like that, is not attributed to Allāh, because it is foolishness, while good is attributed to Him, that is why He did not name Himself *Al-Mutakallim* (the speaker), because the Names are as Allāh, the Mighty and Sublime, described them:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى﴾

«And to Allāh alone belong all the most beautiful Names» (Al-A'rāf 7:180).

There is no form of imperfection in them, and as such a noun of absolute preference was used for them.

If someone says: We have understood the Attributes and their categories. But what is the way to affirm an Attribute as long as we are saying that the Attributes are *Tawqifiyyah*?

We reply: There are various ways to affirm an Attribute:

The first way: The Names indicate them. Because every Name includes an Attribute. That is why we earlier said that every one of Allāh's Names refers to the Self of Allāh, and the Attribute that is derivable from it.

The second way: That there is a text for the Attribute. Such as the Face, the two Hands, the two Eyes and the like. These are mentioned in texts by Allāh, the Mighty and Sublime. And for example; retribution - the Exalted said:

﴿إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ﴾

﴿Surely, Allāh is Mighty, Lord of retribution﴾ (Ibrāhīm 14:47)

But *Al-Muntaqim* (the one who exacts retribution) is not one of Allāh's Names, contrary to what is found in some books where the Names of Allāh are listed. This is because retribution is not mentioned except as a description, or a restrictive active subject, as in His saying:

﴿إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ﴾

﴿We will, surely, exact retribution from the guilty﴾ (As-Sajdah 32:22)

The third way: To take it from the action. Such as *Al-Mutakallim* (speaker);^[1] we take it from:

[1] (Translation note) Meaning, He may be described as *Mutakalliman* "a speaker" not that it is a Name (as preceded), and this is so, based upon His statement in the Āyah.

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

﴿And to Mūsa Allāh spoke directly﴾ (An-Nisā' 4:164)

These are the ways by which an Attribute can be affirmed. Based on this, we say the Attributes are more general than the Names, because each Name includes an Attribute, whereas each Attribute does not include a Name.

As for the attributes that are negated from Allāh, the Mighty and Sublime, they are many; but those that are affirmed are more, because the Attributes that are affirmed are all perfect Attributes. The more numerous and variant they are; the more perfect the One described. The negated attributes are few; that is why we discover that they are usually mentioned in general, not specified by a particular description. And whatever is specified by a particular description, it is only due to a particular reason; such as belying those who claim that He should be described with the attribute which He has negated from Himself, or to dispel the assumption about this description that He negated.

So the first category is general; as in His, the Exalted, statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿There is nothing like Him, and He is the All-Hearing, the All-Seeing﴾ (Ash-Shūrā 42:11)

Meaning, in His knowledge, power, hearing, seeing, might (*ʿizzah*), wisdom, mercy, and other than these among His Attributes. So He did not specify them, He rather says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿there is nothing like Him﴾

This is a general comprehensive negation, indicating absolute perfection:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿there is nothing like Him﴾

Indicating every form of perfection.

But when there is a detailed negation, you only find it for a reason; like His saying:

﴿مَا أَخَذَ اللَّهُ مِنْ وَلَدٍ﴾

﴿No son did Allāh beget﴾ (Al-Mu'minūn 23:91)

This is in refutation to the one who says that Allāh has a child. And His statement:

﴿لَمْ يَكِدْ وَلَمْ يُولَدْ﴾

﴿He begets not, nor is He begotten﴾ (Al-Ikhlāṣ 112:3)

And His statement:

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

﴿And, verily, We created the heavens and the earth, and all that is between them, in six days, and no weariness touched Us﴾ (Qāf 50:38)

Since it may be assumed by the mind that does not consider Allāh with His due, that if He created these great heavens and earths within a period of six days, He would be exhausted: He therefore says:

﴿وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

﴿and no weariness touched Us﴾

Meaning, tiredness and fatigue. It therefore becomes clear with this, that the negation is not issued regarding the

Attributes of Allāh, the Mighty and Sublime, except in general, or specifically, when there is a reason for that. Because the negation of a description does not include perfection, except when it implies what is affirmed. For this reason, we say that the *Salbiyyah* attributes which Allāh negated from Himself, imply the affirmation of the perfection of their opposites. So His saying:

﴿وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

﴿and no weariness touched Us﴾

implies perfect power and ability. And His statement:

﴿وَلَا يَظِلُّ رَبُّكَ أَحَدًا﴾

﴿And your Lord does not wrong anyone﴾ (Al-Kahf 18:49)

implies perfect justice. And His statement:

﴿وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ﴾

﴿And surely Allāh is not heedless of what you do﴾ (Al-Haqqarah 2:85)

implies perfect knowledge and cognizance, and so on.

Therefore, inevitably, a negated description must indicate what is affirmed, and that affirmation is the perfection of the opposite of what was negated. Otherwise, it (the negation) would not be praiseworthy.

One does not find a mere negation among the attributes negated from Allāh, because a mere negation proves non existence, and non existence is nothing; so it contains neither praise nor commendation. And, because it may be thought that if He is unfit to be described with that attribute, it therefore becomes a form of condemnation, and it could be due to incompetence, so it is neither

praiseworthy nor commendable.

The first example which indicates incapability, is found in a poem, wherein the poet says:^[1]

"A tribe never betrays a covenant -

Nor do they oppress people, even a mustard seed's degree."

The second example that points to incompetence is that you say: "Our wall does not wrong anybody."

What is compulsory upon us regarding these Attributes that Allāh affirms for Himself, and those that He negated, is that we say: We hear, we trust, and we believe.

This is regarding the Attributes, among them are those affirmed and those negated. As for the Names, they are all affirmative.

However, there are among these affirmed Names of Allāh some that indicate a meaning that is affirming, and others that indicate a meaning that negating. This is the basis of categorization between negating and affirming in the case of the Names of Allāh.

Examples of those that indicate meanings that affirm are many. An example of those that indicate a meaning that is negating is *As-Salām*. The scholars say the meaning of *As-Salām* is the one free from all defects. Therefore, it indicates a negation; meaning there is neither imperfection, nor defect for Him. In the same way is *Al-Qudūs*, it is very close to the meaning of *As-Salām*, because its meaning is He who is distinguished from every imperfection and defect.

The expression of the author, may Allāh have mercy upon him, therefore is sound and correct. In the case of the

[1] The speaker is An-Najāshī Al-Hārathī, and his name is Qais bin 'Amr; *Ash-Sha'r wash-Shu'arā'* (1:288).

Names, he does not intend that there are negated Names, because a negated name is not considered a Name of Allāh, but his objective is that what Allāh's Names indicate can be affirming, or negating.

فَلَا عُذُولَ لِأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَمَّا جَاءَ بِهِ الْمُرْسَلُونَ؛ قَالَهُ
الصِّرَاطُ الْمُسْتَقِيمُ، صِرَاطُ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

"So there is no renunciation for the People of Sunnah and the Jamā'ah of what those who were sent, came with. For indeed, it is Aṣ-Ṣirāṭ Al-Mustaḳīm; the Ṣirāṭ of those whom Allāh favored, among the Prophets, Aṣ-Ṣiddīqīn, Ash-Shuhadā', and the righteous."

- **Concerning his statement:** *"So there is no renunciation for the People of Sunnah and the Jamā'ah of what those who were sent, came with. For indeed, it is Aṣ-Ṣirāṭ Al-Mustaḳīm; the Ṣirāṭ of those whom Allāh favored, among the Prophets, Aṣ-Ṣiddīqīn, Ash-Shuhadā', and the righteous."*

The Commentary

- ◆ **Concerning his statement:** *"So there is no renunciation for the People of Sunnah and the Jamā'ah of what those who were sent, came with."* *Al-'Udūl* (renunciation) means turning away and deviation. It is not possible that the People of the Sunnah and the Jamā'ah renounce what

the Messengers came with.

The author, may Allāh have mercy upon him, only made this negation to clarify that due to the completeness of their adherence, it is not possible that they deviate from what the Messengers came with. They are those who adhere completely, without deviations at all from what the Messengers came with. Rather, their path is that they say, "We hear and obey the rulings, and we hear and we trust the information."

- ❖ **Concerning his statement:** "of what those who were sent, came with;" it is clear that we do not disregard what Muḥammad ﷺ came with, because he is the Last of the Prophets; and it is obligatory for all the servants to follow him. However, in the case of what came from other than him, is it allowed for the People of the *Sunnah* and the *Jamā'ah* to turn away from that? They are not to turn away from that either, because there is no contradiction in the information that came from the Messengers, may the *Ṣalāh* and *Salām* be upon them, because they are all trustworthy. It is not possible that it was abrogated, because it is information (revealed). Everything that the Messengers informed of about Allāh, the Mighty and Sublime, is to be accepted, and is true, and it is obligatory to have faith in it.

For example: Mūsā, peace be upon him, said to Fir'awn when he (Fir'awn) told him:

﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ۚ قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ﴾

﴿"What about the generations of old?" He said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets"﴾ (Tā Hā: 20: 51,52).

He negated ignorance and forgetfulness from Allāh, so it is obligatory for us to believe that, because it came from a Messenger, from Allāh.

﴿قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ۚ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾

﴿He said: "Who then, O Mūsā, is the Lord of you two?" Mūsā said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾ (Tā Hā 20:49,50).

If someone asks us: "How do we know that Allāh gave to each thing its form and nature?" We reply: "Based on the statement of Mūsā," so we believe in that, and we say that He gave each thing its form and nature which befits it. Man is like this, the camel is like this, the cow is like this, the sheep is like this. Then He guided each created thing to what is useful for it and benefits it. Everything knows what is useful and beneficial for it.

The ant stores its food in its hole during the summer. But it will not store the grain as it is; it will cut off its top so that it will not germinate, because if it germinates, it will be of no use to him. During the rains, when the grain that is put in the hole becomes wet, it will not leave it alone there to be affected by the rotten odor, it will rather remove it from its hole until it dries up in the sun and the wind, then it will bring it inside!

However, it is required to clarify that whatever is ascribed to the earlier Prophets, it needs to be authentically reported, because of the possibility that it is a lie, just like that which is ascribed to the Messenger of Allāh ﷺ, and even more so.

And his statement: "of what those who were sent, came with" - does this include the rulings or is it that the discussion

now has to do with the topic of the Attributes only, and hence, is it only specific to the information?

If we consider the generality of the expression, we would conclude that it includes both the information and the judgments. But if we consider the context, we would say that the context implies that the discussion concerns matters of creed, and it is from the topic of information.

However, we say that if the statement of *Shaikh Al-Islām*, may Allāh have mercy upon him, has to do with creed specifically, then that is specific, and we do not have anything to say; but if it is general, it therefore includes the matters of rulings.

And the scholars differ concerning the rulings that are from the earlier Messengers. Are they rulings for us if our *Shari'ah* does not come with anything contradictory to them, or are they not rulings for us?^[1]

What is correct is that they are rulings for us, and that whatever rulings are affirmed from the earlier Prophets, then it is for us, except when our *Shari'ah* comes with something contradictory. If our *Shari'ah* comes with anything contradictory to it, it will be in accordance with that. For example, prostration as a way of greeting was allowed in the *Shari'ah* of Yūsuf, Ya'qūb and his sons, but it is unlawful in our *Shari'ah*. In the same way, camels were unlawful for the Jews:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ﴾

﴿And unto those who are Jews, We forbade every

[1] There are two narrations from Aḥmad. The first; that they are also rulings for us, and the second; that they are not rulings for us. Ibn Qudāmah mentioned both in *Rawḍatun-Nāzir* (2:517).

(animal) with undivided hoof (Al-An'ām:146)

But they are lawful in our *Shari'ah*.

Therefore, it is possible that we interpret the statement of *Shaikh Al-Islām*, may Allāh have mercy upon him, to include information and rulings. And that we say that whatever rulings were among the *Shari'ahs* of earlier Prophets, then it is for us, except if there is an evidence (to the contrary).

But there remains a problem; how do we know that this is from the *Shari'ah* of the earlier Prophets?

We say; there are two ways for us regarding that: the first way: through the Book (the Qur'ān). The second way is through the *Sunnah*.

Whatever Allāh relates regarding the earlier nations, then it is affirmed, and whatever the Prophet ﷺ related (about them) - in what is authentically related from him - then it is also affirmed.

As for what remains, we neither attest to it, nor belie it, except if our *Shari'ah* comes with what testifies to what is reported from the People of the Book; for we will believe it not because of their reports, but because of what is contained in our *Shari'ah*. If our *Shari'ah* comes with what belies the People of the Book, we will belie it, because our *Shari'ah* has belied it. The Christians claim that the *Al-Masīḥ* (the Messiah) was the son of Allāh. We say: "This is a lie!" The Jews say that 'Uzair was the son of Allāh. We say: "This is a lie."

❖ **Concerning his statement**, may Allāh have mercy upon him: "*For indeed, it is Aṣ-Ṣirāṭ Al-Mustaḳīm*" *Fa innahu* (For indeed it is) is a pronoun that is referring to what the Messengers came with; and it is possible that it refers to the way of the People of the *Sunnah* and the

Jamā'ah; and that is following, and not turning away from it. So what the Messengers came with, and what the People of the *Sunnah* and the *Jamā'ah* go to, it is *Aṣ-Ṣirāṭ Al-Mustaḳīm*.

Ṣirāṭ is in the *Fa'āl* form, with the meaning of *Maṣrūṭ*. Like *Farāsh* (bed) has the meaning of *Mafrūsh*, and *Gharās* (planting) has the meaning of *Maghrūs*. So its meaning is that of the *Maṣ'ūl* noun. And *Aṣ-Ṣirāṭ* is only said for a wide, straight path, and it is derived from the term *Az-Zaraṭ* which means to swallow the morsel quickly; because when the path is wide, there will be no restriction blocking the people in it. Therefore, in defining *Aṣ-Ṣirāṭ*, they say: Every wide path, without slopes nor declines nor bends.

Therefore, the path that the Messengers came with is *Aṣ-Ṣirāṭ Al-Mustaḳīm*, the one that has no bends nor crookedness; a straight path without any deviation to the right or to the left.

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾

﴿This is My straight path. So follow it﴾ (Al-An'ām 8:153)

Based on this, *Al-Mustaḳīm* is therefore further descriptive of our explanation of *Aṣ-Ṣirāṭ*; that it is the wide path which has no bends in it, because this is *Al-Mustaḳīm*. Or it is said it is a restrictive description, because some paths might not be straight, as Allāh, the Exalted, says:

﴿فَأَمْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ○ وَقَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ﴾

﴿And lead them on to the path of the flaming Fire. But stop them, verily, they are to be questioned﴾ (Aṣ-Ṣāffāt 37:23 and 24).

And this path is not straight.

❖ **Concerning his statement:** "the *Ṣirāṭ* of those whom Allāh favored, among the Prophets, *Aṣ-Ṣiddīqīn*, *Ash-Shuhadā'*, and the righteous."

"The *Ṣirāṭ* of those whom Allāh favored" that is their path. He attributed it to them because they traversed upon it; they are the ones walking upon it, as Allāh sometimes attributes it to Himself:

﴿وَإِنَّكَ لَهْدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ○ صِرَاطِ اللَّهِ الَّذِي لَمْ يَأْتِ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿And verily, you are indeed guiding to a *Ṣirāṭin Mustaḳīm*. Allāh's *Ṣirāṭ*, to Whom belongs all that is in the heavens and all that is in the earth.﴾ (Ash-Shūrā 42:52,53)

Insomuch as it is He Who legislated it and established it for His servants, and that it leads to Him, so it is the *Ṣirāṭ* of Allāh, the Mighty and Sublime, from two angles, and the believers' *Ṣirāṭ* from one angle. It is Allāh's *Ṣirāṭ* from the two angles that it is He who established it for His servants, and, that it leads to Him. And it is the believers' *Ṣirāṭ* because it is they alone who traverse upon it.

❖ **Concerning his statement:** "the *Ṣirāṭ* of those whom Allāh favored"

An-Ni'mah (favor): Every virtue and beneficence from Allāh, the Mighty and Sublime, upon His servants, it is a *Ni'mah* (favor). And every favor that we have is from Allāh. And the favors of Allāh are of two categories: General and specific. And specific also has two categories: The particularly specific, and the generally specific.

The general refers to that which is for the believers and other than the believers. For this reason, if somebody asks

us: "Does Allāh grant favors to the disbeliever?" We say: Yes, but these are general favors. They are favors that maintain their bodies; not those that benefit their religion. For example food, drink, clothing, abode, and the like. Both the believer and the disbeliever are included in these.

As for the specific favor, it is what benefits their religion, like faith, knowledge, and righteous actions; these are specific for the believers, and they are general for the Prophets, and the *Ṣiddiqīn*, just like the martyrs and the righteous. But Allāh's favors upon the Prophets and the Messengers are of the most specific kind. Listen to His, the Exalted, statement:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

﴿And Allāh has sent down to you the Book and Al-*Hikmah* (the wisdom), and taught you that which you knew not. And tremendous is Allāh's grace upon you﴾ (An-Nisā' 4:113)

So this is a favor which is more specific, the believers do not share in it with the Prophets, rather they are excluded from it.

❖ **Concerning his statement:** "the *Ṣirāṭ* of those whom Allāh favored" - it is like His, the Exalted, statement:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

﴿Guide us in Aṣ-*Ṣirāṭ* Al-Mustaqīm. The *Ṣirāṭ* of those upon whom You have bestowed your favors.﴾ (Al-Fātiḥah 1:6,7).

So who are those upon whom Allāh has bestowed His favors? Allāh, the Exalted, explains it with His saying:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾

﴿And whoever obeys Allāh and the Messenger, then they will be in the company of those upon whom Allāh has bestowed his favor, of the Prophets, the *Ṣiddiqīn*, *Ash-Shuhada'*, and the righteous﴾ (An-Nisā' 4:69)

These are four categories.

Firstly: The Prophets, they are all of those upon whom Allāh sent revelation and conferred Propethood, and this is included in this *Āyah*. It also includes the Messengers, because every Messenger is a Prophet, but not every Prophet is a Messenger. Based on this, the Prophets will therefore, include the Messengers; so the Prophets includes the Messengers of firm resolve (*Uwḥil-'Azm*) and the others, and it also includes the Prophets who were not sent (as Messengers), and these are the most exalted category of the creation.

Secondly: Aṣ-*Ṣiddiqūn*, which is plural of *Ṣiddiq*. So, who are they? The best explanation of Aṣ-*Ṣiddiq*, is His, the Exalted, saying:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ﴾

﴿And he who brought the truth (Aṣ-*Ṣidq*), and believed (*Ṣaddaqa*) in it﴾ (Az-Zumar 39:33)

And His, the Exalted, saying:

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ﴾

﴿And those who believe in Allāh and His Messengers, they are Aṣ-*Ṣiddiqūn*﴾ (Al-Ḥadīd 57:19)

Whoever fulfills faith - and none fulfills faith except with Aṣ-*Ṣidq* (truthfulness) and *At-Taṣḍīq* (trust); then he is a *Ṣiddiq*.

Aṣ-Ṣidq in creed means with *Ikhlās* (sincerity), and this is the most difficult thing for a man, such that one of the *Salaf* (pious predecessors) said: "I do not endure a more severe struggle with my soul over anything like I do over *Al-Ikhlās* (sincerity)." Therefore, one must have *Aṣ-Ṣidq* in the objective - and that is the creed - and *Al-Ikhlās* (sincerity) for Allāh, the Mighty and Sublime.

Aṣ-Ṣidq in speech, is that one does not say except what is in accord with the reality; whether that is against himself, or others. So he maintains justice with himself, and with others, his father, his mother, his brother, and his sister, and others.

Aṣ-Ṣidq in actions means that one's deeds are in accordance with what the Prophet ﷺ came with. And part of *Ṣidq* in actions is that they spring from *Ikhlās* (sincerity). If they do not spring from *Ikhlās*; he is not behaving with *Ṣidq*, because his deeds contradict his saying. Therefore, the *Ṣiddīq* is he who is truthful in his creed, his *Ikhlās*, his intent, his speech, and his actions.

As a general term, the most virtuous of *Aṣ-Ṣiddīqīn* is Abū Bakr, may Allāh be pleased with him. This is because the most virtuous of all *Ummahs* (nations) is this *Ummah* (nation), and the most virtuous of this *Ummah* after its Prophet is Abū Bakr, may Allāh be pleased with him.

And being a *Ṣiddīq* is a status for men and women. Regarding 'Īsā, the son of Maryam, Allāh, the Exalted, said:

﴿وَأُمُّهُ صِدِّيقَةٌ﴾

﴿And his mother was a *Ṣiddīqah*﴾ (*Al-Mā'idah* 5:75)

It is said: *Aṣ-Ṣiddīqah* the daughter of *Aṣ-Ṣiddīq* about 'Āishah, may Allāh be pleased with her, and Allāh, the Exalted, favors whom He wills among His servants.

As for *Ash-Shuhadā'*, it is said that they are those who were killed in the Cause of Allāh, based on His statement:

﴿وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ﴾

﴿And that Allāh distinguishes those who believe and may take *Shuhadā'* (martyrs) from among you﴾ (*Āl 'Imrān* 3:140)

It is also said that they are the scholars based on His statement:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ﴾

﴿Allāh bears witness (*Shahid Allāh*) that there is no god but He - as do the Angels, and those possessing knowledge﴾ (*Āl 'Imrān* 3:18).

He, therefore made the people of knowledge witnesses to what Allāh testifies to Himself, and because the scholars testify to the Messengers' by proclamation, and to the *Ummah* by conveying (the Message).

If it were said that the *Āyah* is general, for whoever was killed in the Cause of Allāh, the Exalted, as well as the scholars, because the expression is applicable to both, and they are not contradictory; then it therefore includes those who were killed in the Cause of Allāh, and the scholars who testify to Allāh's Oneness, and testify for the Prophet ﷺ by conveying (the Message) and to the *Ummah* whom it is conveyed (then this would be correct).

As for the righteous people, it includes all three categories that preceded, and those who are below them in rank. So the Prophets are righteous, *Aṣ-Ṣiddīqūn* are righteous, and the *Shuhadā'* are righteous. They are listed via the method of listing the general along with the specific. The righteous are those that fulfill the rights of Allāh and the rights of His

servants, but they do not hold the previously mentioned status' — the status of Prophethood, *Ṣiddiqiyyah* and *Ash-Shahādah* (martyrdom witnessing) — they are below them in rank.

This *Ṣirāṭ* which the Messengers came with is the *Ṣirāṭ* of these four categories of people, so others do not walk upon that which the Messengers brought.

وَقَدْ دَخَلَ فِي هَذِهِ الْجُمْلَةِ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فِي سُورَةِ
الْإِخْلَاصِ الَّتِي تَعْدِلُ ثُلُثَ الْقُرْآنِ، حَيْثُ يَقُولُ: ﴿قُلْ هُوَ اللَّهُ
أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَكَ بَلَدٌ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ﴾

Included in this topic, is what Allāh attributed to Himself in *Sūrat Al-Ikhlāṣ*, which is equal to a third of the *Qur'ān*, when He says: Say: ﴿“He is Allāh, One! Allāh is *Aṣ-Ṣamad*. He begets not, nor, is He begotten. And there is none like unto Him.﴾ (Al-Ikhlāṣ 112:1-4)

- **Concerning his statement:** “Included in this topic, is what Allāh attributed to Himself in *Sūrat Al-Ikhlāṣ*, which is equal to a third of the *Qur'ān*, when He says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَكَ بَلَدٌ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

﴿Say: “He is Allāh, One. Allāh *Aṣ-Ṣamad*. He begets

not, nor, is He begotten. And there is none like unto Him﴾ (Al-Ikhlāṣ 112:1-4)”

The Commentary

- ❖ **Concerning his statement:** “Included in this topic,” it is implied that by this, he means his own saying: “And He combined between negation and affirmation regarding whatever He attributed to, and named Himself with.” It is also possible that he is referring to what preceded, regarding the fact that the People of the *Sunnah* and the *Jamā'ah* describe Allāh, the Exalted, with what He describes Himself, and what His Messenger described Him with.

In either case, this *Sūrah*, together with what comes after it, is included in what was earlier discussed, regarding the fact that Allāh, the Exalted, combined between negation and affirmation regarding what He attributed to, and named Himself with, and the People of the *Sunnah* believe in that.

- ❖ **Concerning his statement:** “In *Sūrat Al-Ikhlāṣ*” *As-Sūrah* is an expression used to indicate *Āyāt* from Allāh's Book that are *Musawwarah* (enclosed); that is, separated from what precedes them and what comes after them, like a building that is surrounded by a fence.
- ❖ **Concerning his statement:** “*Sūrat Al-Ikhlāṣ*” Having *Ikhlāṣ* with something, means “cleaning”. That is that which is cleaned and nothing remains mixed with it. It is said that it is named that because it contains *Ikhlāṣ* for Allāh, the Mighty and Sublime, and that whoever believes in it, then he is a *Mukhlis*. It therefore means that it is *Mukhlisah* (purifying) for one who recites it. That is, that when the person recites it, believing in it,

then he has done *Ikhlas* for Allāh, the Mighty and Sublime.

It is also said that it is *Mukhlasah* - with *Fath* on the *Lām*; because Allāh, the Exalted purified it for Himself, not mentioning in it any rulings, nor any matters of information about other than Him. Rather, it is information specifically about Allāh. And both of these meanings are correct, and there is no contradiction between the two of them.

❖ **Concerning his statement:** "*which is equal to a third of the Qur'ān*," the evidence for that, is the saying of the Prophet ﷺ to his Companions: "Would anyone of you be able to recite one-third of the Qur'ān in a night?" They asked: "How is that, O Messenger of Allāh?" He said: "(Allāh is One; Allāh is Aṣ-Ṣamad) is equal to one third of the Qur'ān." [1]

So this *Sūrah* is equal to a third of the Qur'ān, in reward, not proportion. This is as has been affirmed from the Prophet ﷺ, that: "Whoever says: 'There is none worthy of worship except Allāh Alone, without partners, His is the Dominion, and to Him is the praise, and He has power over all things' - ten times, it is as if he freed four people from among the children of Ismā'il." [2]

So, if one says this statement of remembrance ten times, and it was required upon him to free four slaves, does that suffice him? We say that this does not suffice him, while the reward is equal to that as the Prophet ﷺ said. An equality

[1] Reported by Al-Bukhārī (5015) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him, and Muslim (811) from Abū Dardā' ؓ.

[2] Reported by Al-Bukhārī (6404), Muslim (2693) from Abū Ayyūb Al-Ansārī ؓ.

in terms of reward does not necessitate equality in terms of fulfillment. For this reason, if somebody recites *Sūrat Al-Ikhlas* three times during the *Ṣalāh*, it will not suffice him for the recitation of *Al-Fātiḥah*.

The scholars say that the meaning of it being equal to a third of the Qur'ān is that the Qur'ān contains sections regarding information about Allāh, information about creation, and rulings. These are three.

1. Information about Allāh: They say that *Sūrah* ﴿Say: "He is Allāh, One"﴾ comprises that.
2. Information about creation; such as the information of the earlier nations, and information concerning contemporary events, and future events.
3. The third is about rulings, such as "Establish (*Ṣalāh*)," "Give (*Zakāh*)," "Do not commit *Shirk*" and the like.

This is the best of what is said about it being equal to a third of the Qur'ān.

❖ **Concerning his statement:** "*when He says: ﴿Say: "He is Allāh, One"﴾*"

﴿Say﴾ is an address to everyone that the address is applicable to.

And the circumstances surrounding the revelation of this *Sūrah* are that the polytheists were saying to the Messenger ﷺ: "Describe your Lord to us." So Allāh revealed this *Sūrah*. [1]

And it is said that rather the Jews were claiming that Allāh

[1] Reported by Aḥmad (5:133), At-Tirmidhī (3364), Al-Baihaqī in *Al-Asmā' waṣ-Ṣifāt* (nos. 50,607, and 608), Ibn Khuzaimah in *At-Tawḥīd* (45), and Ad-Dārimī in *Ar-Rad 'Alal-Jahmiyyah* (no. 28), from the *Ḥadīth* of Ubayy bin Ka'b, may Allāh be pleased with him. In *Al-Fath*, Al-Ḥāfiẓ said: "It was recorded by Al-Baihaqī with a *Jayyid* (good) chain." (13:356). It was graded *Ṣaḥīḥ* by Al-Albānī in *Ṣaḥīḥ Sunan At-Tirmidhī* (268).

was created from this and that material, as they were saying, so Allāh revealed this *Sūrah*.^[1]

Whether the causes mentioned are correct or not correct, it is upon us, whenever we are asked, that is about Allāh, that we say: *﴿Allāh is One. Allāh Aṣ-Ṣamad﴾*

- ❖ **Concerning his saying:** "*﴿Say: "He is Allāh, One﴾"* *Huwa* is a pronoun. What does it refer to? It is said that it refers to the one who is asked about. As if he is saying: "The one whom you are asking about is Allāh." It is said that it is the pronoun serving as the main subject, and "Allāh" is the second subject, and "One" is the predicate of the second subject. Based on the first consideration, "He" is a subject, "Allāh" is the predicate of the subject and (the) "One" is the second predicate.

"Allāh" is the proper noun that refers to Allāh Himself; it is unique to Allāh, the Mighty and Sublime. None other than Him is named with it. Every other Name of Allāh follows it except in a few cases.

The meaning of "Allāh" is *Al-Ilah* (the Deity), that is "the one who is deified" meaning, worshipped, but the *Ḥamzah* became silent due to constant usage, just as in the case of *An-Nās*, (the people) its basis is *Al-Unās*, and in the case of: "*Hadhā khayru min hādihā* (This is better than this) its basis is actually: "*Hadhā akhayru min hādihā*, but due to extensive usage the *Ḥamzah* was dropped.

[1] Abū *Shaiḥ* reported it in *Al-'Azamah* (86) and in its chain is Yahya bin Abdullāh Al-Bāblatī, weak as is in *Taqrīb* and in it again is Abān bin Abī Ayyāsh, *Matrūk* (a rejected reporter) as is in *Al-Taqrīb* and As-Suyūṭī refers the *Ḥadīth* in '*Ad-Durr Al-Manthūr*' (6/504) to Abū Bakr As-Samarqandī in '*Faḍā'il Qul Huw Allāhu Aḥad*.'

Then, Allāh, the Mighty and Sublime is *Aḥad* (One). *Aḥad* usually is not used except in the case of a negation, or in affirmation in the case of days of the week. It is said: "*Al-Aḥad* (Sunday), *Al-Itḥnain* (Monday)..." but it comes with respect to affirmation to describe the Lord, the Mighty and Sublime, because He, Glorious and Exalted is He, is One. That is He is One in matters that are specific to Him, in His Self, His Names, His Attributes and His actions. *﴿One﴾*: He has no second, no equal and no rival.

- ❖ **Concerning his statement:** "*﴿Allāh is Aṣ-Ṣamad﴾"*

This is a clause of continuation, after He mentioned *Al-Aḥadaniyyah* (the oneness), he mentioned *Aṣ-Ṣamadiyyah*, and used a definite clause for both, to indicate exclusivity. That is Allāh, alone, is *Aṣ-Ṣamad*.

What is the meaning of *Aṣ-Ṣamad*?

It is said that *Aṣ-Ṣamad* means He is the Perfect One, in His Knowledge, His Power, His Wisdom, His '*Izzah* (Honor and Might), His Sovereignty and in all His Attributes. It is also said: *Aṣ-Ṣamad* is the one who does not have any cavity – that is without intestines nor abdomen. That is why it is said: The Angels are *Ṣamad* because they do not have cavities; they do not eat nor drink. This meaning is related from Ibn 'Abbās, may Allāh be pleased with him.^[1] And this does not negate the first meaning, because it indicates His self sufficiency from all of His creation.

And it is said: *Aṣ-Ṣamad* has the meaning of the *Ma'fūl*

[1] Reported by Ibn Abī 'Āṣim in *As-Sunnah* (665) with a weak chain of transmission from Ibn Abbās. It is authentically transmitted from Mujāhid; "*Aṣ-Ṣamad*: the one without an abdomen as is in *As-Sunnah* of Ibn Abī 'Āṣim (673) and Ibn Kathīr authenticated its report from the Companion 'Abdullāh bin Buraidah.

form, that is *Al-Maṣmūdu ilaihi*; He who is betaken to by the creation for their needs, with the meaning that they incline to Him, and they reach out for Him, and surrender their needs to Him. So it has the meaning of the One whom everyone is in need of.

These interpretations do not contradict one another in relation to Allāh, the Mighty and Sublime, and as such we say that each of these meanings are affirmed due to the lack of contradiction among them. We interpret it with a comprehensive interpretation; we say *Aṣ-Ṣamad* is the One Who is Perfect in His Attributes, the One whom all His creatures are in need of; they are dependent upon Him. Therefore, the tremendous meaning of the word *Aṣ-Ṣamad* becomes clear to you. He is the One independent of any need from all other than Him, Perfect in all of what is attributed to Him, and that all other than Him is in need of Him.

If somebody says to you: "Allāh rose above the Throne, does His rising above the Throne mean that He is in need of the Throne, such that if the Throne was removed, He would fall?" The answer is no! Never! Because Allāh is *Ṣamad*, perfect without need of the Throne. Rather the Throne, the heavens, the *Kursī* and all creatures are in need of Allāh; He is independent of any need from them. We derive this from the word *Aṣ-Ṣamad*.

If somebody asks: "Does Allāh eat and drink?" I say: "Never; because Allāh is *Ṣamad*."

With this, we recognize that the word *Aṣ-Ṣamad* is a word that covers all the perfect Attributes of Allāh, and it relates to all the imperfect attributes of the creatures. That is why they are in need of Allāh, the Mighty and Sublime.

❖ **Then, He said:** "﴿He begets not, nor, is He begotten. And there is none like unto Him.﴾ This emphasizes *Aṣ-*

Ṣamadiyyah and *Al-Aḥadaniyyah* We say it is an emphasis, because we have understood this from what preceded; therefore, its mention will serve as an emphasis to what has preceded, and a form of acknowledging it.

So because of His *Aḥadaniyyah* and His *Ṣamadiyyah*, He does not beget; because the child is like the father in its nature, attributes, and even in resemblance. When Mujaziz Al-Mudlajī went to Zaid bin Hārithah and his son Usāmah, while both of them were covered up with a *Ridā'*, and their feet were uncovered, he looked at the feet and said: "These feet are from each other."^[1] He knew that because of the resemblance.

So because of His perfect *Aḥadaniyyah* and His perfect *Ṣamadiyyah*; ﴿He begets not﴾. And the father is in need of the son, to serve him, spend on him, and support him when he is incapable, and he makes his lineage live on.

﴿Nor was He begotten﴾ because if He was begotten, He would have been preceded by a father, while He, the Mighty and Sublime, is the First, nothing was before Him; He is the Creator, and everything other than Him is a creature, how would He be begotten?

And rejecting him being begotten is more comprehensive to the intellect than rejecting that he begot. That is why no one claims that Allāh was begotten, while the fabricators claim that He had a son. Allāh has negated both of these, and He began with the negation of having a son because of the importance attached to rebutting those who claim so. He rather says:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ﴾

^[1] Reported by Al-Bukhārī (6770) and Muslim (1459) from 'A'isha ؓ.

﴿Allāh has not taken unto Himself any son.﴾ (Al-Mu'minūn 23:91)

- even in the designation, so He does not beget, nor does He take a son. The children of Ādam could take someone among them to be their child, someone he neither adopts nor acquires by *Wilāyah* or other than that, even though adoption is not legislated. But as for Allāh, the Mighty and Sublime, He begets not nor was He begotten. And since it is possible that it occurs to the mind that something that is neither a father nor begotten one, yet it is produced, He negated this wrong assumption which may occur, and said: ﴿And there is none like unto Him﴾ And when it is negated that any are like Him, it therefore suggests that He is not produced. ﴿And there is none like unto Him﴾; That is, none is His likeness, in any of His Attributes.

There are affirming Attributes and negating Attributes in this *Sūrah*.

The affirming Attributes: ﴿Allāh﴾ which includes *Al-Ulūhiyyah* (divinity); ﴿One﴾ which includes *Al-Aḥadiyyah*, and ﴿Aṣ-Ṣamad﴾ which includes *Aṣ-Ṣamadiyyah*.

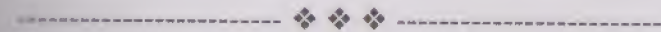
The negating Attributes are: ﴿He begets not nor was He begotten﴾ and ﴿There is none like unto Him﴾.

There are three affirming, and three negating, and this negation contains affirmations of perfection in *Al-Aḥadiyyah* and *Aṣ-Ṣamadiyyah*.



وَمَا وَصَفَ بِهِ نَفْسَهُ فِي أَعْظَمِ آيَةٍ فِي كِتَابِ اللَّهِ؛ حَيْثُ يَقُولُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾.

"And what He described Himself with in the most magnificent Āyah in Allāh's Book, when He said: ﴿Allāh, there is no Ilāh except Him, Al-Ḥayyu Al-Qayyūm, neither sleep, nor slumber overtake Him. For Him is what is in the heavens and in the earth. Who is it that can intercede before Him except with His permission. He knows what is in front of them and what is behind them, and they will not encompass anything of His knowledge, except what He wills. His Kursī extends over the heavens and the earth, and He is not fatigued by preserving them, and He is Al-'Aliyyu (the Most High), the Al-'Azīm (the Most Magnificent)﴾ (Al-Baqarah 2:255)"



- **Concerning his statement:** "And what He described Himself with in the most magnificent Āyah in Allāh's Book, when He said: ﴿Allāh, there is no Ilāh except Him, Al-Ḥayyu Al-Qayyūm, neither sleep, nor slumber overtake Him. For Him is what is in the heavens and in the earth. Who is it that can intercede before Him except with His permission. He knows what is in front of them and what is behind them, and they will not encompass anything of His knowledge, except what He wills. His Kursī extends

over the heavens and the earth, and He is not fatigued by preserving them, and He is Al-'Aliyyu (the Most High), the Al-'Azīm (the Most Magnificent) (Al-Baqarah 2:255)"

The Commentary

- ❖ **Concerning his statement:** "And what He described Himself with in the most magnificent Āyah in Allāh's Book, "this Āyah is called Āyatul-Kursī, because the mention of the Kursī is made therein:

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾

«His Kursī extends over the heavens and the earth»

And it is the greatest verse in the Book of Allāh. And the evidence for that is that the Prophet ﷺ asked Ubayy bin Ka'b: "Which Āyah in the Book of Allāh is the most magnificent?" He said to him:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

«Allāh, there is no Ilāh except Him»

He ﷺ patted his chest, and said: "The knowledge has been made easy for you, O Abū Al-Mundhir."^[1] That is, the Prophet ﷺ affirmed that it is the most magnificent Āyah in the Book of Allāh, and this is evidence of Ubayy's knowledge of the Book of Allāh, the Mighty and Sublime.

There is evidence in this Ḥadīth that parts of the Qur'ān are superior to others, as was indicated by the Ḥadīth about Sūrat Al-Ikhlāṣ. And this is a subject that requires explanation. So we say, in reference to the Speaker, then there is no distinction of superiority, because the Speaker (in all of it) is One, and He is Allāh, the Mighty and Sublime. But in

^[1] Reported by Muslim (810) from Ubayy bin Ka'b ؓ.

reference to content and subjects, then there is a superiority distinction. So Sūrat Al-Ikhlāṣ – containing the praise of Allāh, the Mighty and Sublime, and what it includes regarding the Names and Attributes, – is not like Sūrat Al-Masad – as far as the subjects are concerned – which contains a clarification of the case of Abū Lahb.

In the same manner, there are distinctions in relation to the effect and strength in the manner of expression; because you will find some Āyāt that are brief, while containing a strong deterrence and admonition for the heart, and you find another Āyah that is lengthier than it, but it does not comprise what the first one comprised. For example, His, the Exalted, saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ﴾

«O you who believe! When you contract a debt for a fixed period, then write it down» (Al-Baqarah 2:282)

The subject of this verse is simple; it deals with the matter of inter-relationship among people. It does not contain such effect as that which is contained in this statement of Allāh - the Mighty and Sublime -

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ الْكَارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾

«Every soul shall taste death. And only on the Day of Resurrection shall you be awarded your wages in full. So whosoever is removed away from the Fire, and admitted to Paradise, has indeed is successful. And the life of this world is only the enjoyment of deception» (Al-'Imrān 3:185).

So this contains tremendous meanings; restraint, admoni-

tion, arousal of hope and the instilment fear. It is, for example, not like the *Āyah* regarding debt, while the *Āyah* regarding debt is longer than it.

- ❖ **Concerning the author's statement:** "And what He described Himself with in the most magnificent *Āyah* in Allāh's Book, when He said: ﴿Allāh, there is no Ilāh except Him﴾," Allāh informs in this *Āyah* that He is the sole possessor of *Ulūhiyyah* (divinity), and that is derived from His saying:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

﴿Allāh, there is Ilāh except Him﴾

Because this clause implies a restriction. The style of stating an affirmation after a negation, is among the strongest manners to express a restriction.

- ❖ **Concerning his statement:** "﴿Al-Ḥayyu Al-Qayyūm﴾," *Al-Ḥayyu*; possessing perfect life, which covers all of the perfect Attributes; not preceded by non-existence, nor suffering extinction; and no imperfection in any form will befall it.

And ﴿Al-Ḥayyu﴾: is among the Names of Allāh, while it is used for other than Allāh. Allāh. The Exalted, said:

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ﴾

﴿He brings forth the living (Al-Ḥayy) from the dead﴾
(Al-An'am 6:95)

But the Living is not like the living, and a share in the name does not necessitate a commonality in what is named.

﴿Al-Qayyūm﴾: is in the *Fay'ul* form, and this is a method of exaggeration in the expression, and it is derived from *Al-Qiyām* (to maintain).

And the meaning of ﴿Al-Qayyūm﴾ is that He maintains Himself, so His maintaining Himself necessitates that He is independent from everything, having no need to eat nor drink, nor other than that, and, that other than Him does not maintain itself. Rather, it is in need of Allāh, the Mighty and Sublime, for its coming into existence, its growth and provision.

And among the meanings of ﴿Al-Qayyūm﴾ is that He maintains the others. This is based upon the saying of the Exalted:

﴿أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾

﴿Is then He, Who maintains every soul with what it earns...﴾ (Ar-Ra'd 13:33)

The opposite is omitted; it is: "As the one who is not like that." He Who maintains every soul with what it earns is Allāh, the Mighty and Sublime. That is why the scholars say: ﴿Al-Qayyūm﴾ is He Who maintains Himself in maintaining other than Him. And when it is He Who maintains the others, it necessitates that the others are maintained by Him. Allāh, the Exalted, said:

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

﴿And among His Āyāt is that the heavens and the earth are maintained by His command﴾ (Ar-Rūm 30:25).

Therefore, His are the perfect Attributes, the perfect Sovereignty, and actions.

These two Names (*Al-Ḥayyu*, *Al-Qayyūm*) are two magnificent Names, with which, if one calls upon Allāh, He responds. That is why, it is necessary for a person to intercede with Allāh using these Names in his supplications, saying: "﴿Ya Ḥayyu! Ya Qayyūm﴾" (O Ever-Living, O

Sustainer)."[1]

They are mentioned in three locations of the Mighty Book. This is one of them. The second is in *Sūrah Āl 'Imrān*:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿Allāh, there is no Ilāh except Him, Al-Ḥayyu, Al-Qayyūm﴾ (*Āl 'Imrān* 3:2)

And the third is in *Sūrah Tā Hā*:

﴿وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا﴾

﴿And faces shall be humbled before Al-Ḥayyu, Al-Qayyūm, and he will be a failure, who carried wrong doing﴾ (*Tā Hā*:111)

These two Names contain self perfection and perfection of sovereignty. The self perfection is in His word *Al-Ḥayyu* and the sovereignty is in His word *Al-Qayyūm* because He maintains everything, and everything is maintained by Him.

- ❖ **Concerning his statement:** *neither sleep, nor slumber overtake Him* As-Sinah (slumber) is drowsiness, it precedes sleep. He did not say: "He sleeps not" because sleep may be by choice, but to be overtaken is by coercion.

Sleep is a form of imperfection. The Prophet ﷺ said: "Allāh

[1] Based upon what was reported and graded *Ṣaḥīḥ* by Al-Ḥākim (1:509), from Ibn Mas'ūd, and, Ibn As-Sunnī in *'Amal Al-Yawm wal-Lailah* (337) from Anas bin Mālik, he said: "When Allāh's Messenger ﷺ was concerned about a matter, he would say: 'Yā Ḥayyu, Yā Qayyūm, bi-rahmatik astaghith (O Living, O Sustaining! I appeal for aid in Your mercy.)'" At-Tirmidhī reported similar (3436).

does not sleep and it does not befit Him to sleep."^[1] This attribute is one of negation, and it has been said earlier that the attributes of negation will always contain an affirmation, which is the perfection of the opposite. The perfection that is contained in His statement *neither sleep, nor slumber overtake Him* is the perfection of life and maintenance. It is from the perfection of His Living that He does not have a need for sleep, and from the perfection of His maintenance that He does not sleep, because sleep is only needed by the living due to its imperfectness; because it needs to sleep in order to rest from the preceding fatigue and to regain strength for future work. And for this reason the inhabitants of Paradise have a perfect life, in that they do not sleep, as is authentically narrated.

But if someone says that sleep is a form of perfection with respect to man, and as such if he cannot sleep, he will be deemed unwell. We reply that it is as eating is a form of perfection with respect to man. If he cannot eat, he is considered sick. However, it is a form of perfection in one way, and a form of imperfection in another way. It is a form of perfection because it indicates his physical well-being and soundness, and it is a form of imperfection because the body needs it. So in reality it is a form of imperfection.

Therefore, not every kind of perfection relative to creation is a kind of perfection for the Creator, just as whatever is perfect with regard to the Creator is not perfect with regard to the creation. So pride is a form of perfection for the Creator and a defect in creation. Eating, drinking and sleep are forms of perfection in the creatures and a form of imperfection in the case of the Creator. That is why Allāh,

[1] Reported by Muslim (179) from the *Ḥadīth* of Abū Mūsā Al-'Ash'arī ؓ.

the Exalted, says regarding Himself:

﴿وَهُوَ يَطْعِمُ وَلَا يُطْعَمُ﴾

﴿And it is He Who feeds but is not fed﴾ (Al-An'ām 6:14)

- ❖ **Concerning His statement:** ﴿For Him is what is in the heavens and in the earth﴾; ﴿what is in the heavens﴾ meaning the Angels, Paradise and other than that about which we know not.

﴿And in the earth﴾ all creatures; animals and other than animals.

- ❖ **Concerning His statement:** ﴿the heavens﴾ it implies that the heavens are numerous, and this is the case. There is proof in the Qur'ān that they are seven:

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ﴾

﴿Say: "Who is the Lord of the seven heavens, and the Lord of the Magnificent Throne?"﴾ (Al-Mu'minūn 23:86)

The Qur'ān indicates that the earths are seven, without it being clearly stated, but it is clearly stated in the *Sunnah*. Allāh, the Exalted, says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

﴿Allāh is He who created the seven heavens, and of the earth, the like thereof﴾ (At-Talāq 65:12)

The like thereof, in terms of number, not in terms of description.

And in the *Sunnah*, the Prophet ﷺ said: "Whoever acquires a span of land unjustly, Allāh will encircle it to his neck on the Day of Judgment from the seven earths."^[1]

[1] Reported by Al-Bukhārī (2452) and Muslim (1610) from Sa'īd bin Zaid ؓ.

- ❖ **Concerning His statement:** ﴿Who is it that can intercede before Him except with His permission﴾

﴿Who is it﴾ is an interrogative pronoun, or we say ﴿who﴾ is an interrogative pronoun. It is not correct to say that ﴿Dhā﴾ is a relative pronoun in this kind of construction, because the meaning of the sentence would be: "Who is the one, the one?" and this is not correct.

- ❖ **Concerning His statement:** ﴿Who is it that can intercede before Him except with His permission?﴾ *Ash-Shafā'ah* linguistically means making an odd thing, even. Allāh, the Exalted, says:

﴿وَالشَّفْعِ وَالْوَتْرِ﴾

﴿And the even and the odd.﴾ (Al-Fajr 89:3)

As a technical term, it is the act of interceding for another person in order to bring him benefit or save him from harm. For example, the intercession of the Prophet ﷺ for the people at the place of standing (on the Day of Resurrection) so that Allāh will begin judging them; this is an intercession to save from a harm, while his intercession for the people of Paradise to enter it is one of bringing benefit.

- ❖ **Concerning His statement:** ﴿With Him﴾ - that is with Allāh.
- ❖ **Except with His permission﴾** that is, His permission for it. This implies an affirmation of intercession, but with the condition of His permission. The basis for that is that if it were not affirmed, the exception in His saying **Except with His permission﴾** would be futile, without any benefit.

And He mentioned this after His statement: ﴿For Him is what is in the heavens...﴾ which implies that sovereignty that is uniquely Allāh's, the Mighty and Sublime, is a

sovereignty of complete authority, with the meaning that there is no one who is capable to make any exchange, nor intercession which is itself good, except with Allāh's permission, and this is from the completeness of His, the Mighty and Sublime, *Rubūbiyyah* (Lordship) and authority. This clause shows that for Allāh is an *Idhn* (permission).

And *Idhn* in its basis means *Al-I'lām* (proclamation); Allāh, the Exalted, said:

﴿وَأَذِّنْ مِنْ رَبِّكَ اللَّهُ وَرَسُولُهُ﴾

﴿And an *Adhān* (proclamation) from Allāh and His Messenger﴾ (At-Tawbah 9:3)

That is, an *I'lām* (pronouncement) from Allāh and His Messenger; so *bi idhnihi* means: His pronouncement that He is pleased with that.

There are other conditions for intercession. Among them, that Allāh is pleased with both the intercessor and the one interceded for. Allāh, the Exalted, says:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ أَنْ يَرْضَى﴾

﴿And they intercede not except for him whom He is pleased﴾ (Al-Anbiyā' 21:28)

And He says:

﴿يَوْمَئِذٍ لَا نَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾

﴿On that Day, intercession shall not benefit except whom Ar-Rahmān permits for him, and whose saying He is pleased with﴾ (Ṭā Hā 20:109)

And there is an *Āyah* that arranges these three conditions:

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ

﴿يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾

﴿And how many Angels are there in the heavens, whose intercession shall be of no avail, except after Allāh gives permission to whomsoever He wills and is pleased﴾ (An-Najm 53:26)

That is, being pleased with both the intercessor and the one being interceded for.

If someone asks; what is the benefit of intercession when Allāh knows that the one interceded for shall be saved? The response is that Allāh, Glorious and Exalted is He, gives permission of intercession to the one who intercedes to honor him, and for him to attain the praiseworthy status.

❖ **Concerning His statement:** ﴿He knows what is in front of them and what is behind them﴾ Knowledge is to absolutely comprehend something as it is, and Allāh, the Mighty and Sublime: ﴿knows what is in front of them﴾ - the future - ﴿and what is behind﴾ the past. And the word *Mā* (what) is general, including every past and future event. It also includes His actions and the actions of His creation.

❖ **Concerning His statement:** ﴿and they will not encompass anything of His knowledge, except what He wills﴾ The pronoun ﴿they encompass﴾ refers to the creation, which is indicated by His saying: ﴿For Him is what is in the heavens and what is on the earth﴾

Meaning that none in the heavens and on the earth can encompass any of Allāh's knowledge, except that which He wills.

❖ **His statement:** ﴿of His knowledge﴾ can refer to the knowledge of Him and His Attributes. That is, we do not know anything about Allāh, His Self, and

Attributes, except as He makes us know about Him. And knowledge here may be referring to what is known, meaning; they do not encompass anything of what is known to Him, except what He wills. Both meanings are correct. And we could say that the second is more general, because the knowledge of His Self and His Attributes, and other that, all fall under what is known to Him.

- ❖ **His statement:** *«Except what He wills»* meaning; except that which He wills concerning that which He taught them about Himself. And Allāh, the Exalted, has taught us many things about His Names, His Attributes, His universal rulings, and His legislative rulings. However, these many things (that we know) are few compared to what is known to Him, as Allāh, the Exalted, says:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

«And they ask you concerning the Rūḥ (Spirit). Say: "The Rūḥ is one of the affairs of my Lord, and of knowledge, you (mankind) have been given only a little"» (Al-Isrā' 17:85)

- ❖ **Concerning His statement:** *«His Kursī extends over the heavens and the earth»*: *«extends»* meaning encloses, that is, His Kursī surrounds the heavens and the earth, and is greater than them, because if it is not greater, it would not extend about them. The Kursī is, as said by Ibn 'Abbās, may Allāh be pleased with him, "It is a place of Allāh's two Feet."^[1] It is not

[1] Reported by 'Abdullāh bin Aḥmad bin Ḥanbal in 'As-Sunnah' (586), Ibn Abī Shaiḥbah in 'Al-'Arsh' (61), Ibn

the Throne. Rather, the Throne is greater than the Kursī. It has been reported from the Prophet ﷺ that: "The seven heavens and the seven earths compared to the Kursī, are like a ring thrown in a desert, and the superiority of the Throne over the Kursī is like the superiority of that desert over this ring."^[1]

This indicates the magnificence of these creations; and the magnificence of the creation indicates the magnificence of the Creator.

- ❖ **Concerning His statement:** *«and He is not fatigued by preserving them»* meaning - preserving the heavens and the earth does not pose any burden to Him, and it is not taxing for Him.

This is among the negating Attributes. The affirming Attribute that this negating Attribute indicates, is perfect ability, knowledge, power, and mercy.

- ❖ **Concerning His statement:** *«and He is Al-'Aliyyu (the Most High), the Al-'Azīm (the Most Magnificent)»* Al-

Khuzaymah in 'At-Tawḥīd' (248), Al-Hākim in Al-'Mustadrak' (2/282) and he said: "Ṣaḥīḥ according to the conditions of the Two *Shaiḥs* (Al-Bukhārī and Muslim) but they did not report it;" and Adh-Dhahabī concurred with him. Ad-Dārquṭnī also reported it in *Aṣ-Ṣifāt* (36) from Ibn 'Abbās ؓ, in *Mawqūf* form, and in *Maja' Az-Zawā'id* (6:323), Al-Haithamī referred it to Aṭ-Ṭabarānī, and he said: "Its narrators are those of the *Ṣaḥīḥ*." And in *Mukhtaṣar Al-'Ulūw* (45), Al-Albānī said: "Its chain is *Ṣaḥīḥ*, all of its narrators are trustworthy."

[1] Reported by Ibn Abī Shaiḥbah in Al-'Arsh' no (58), Bayhaqī in 'Al-Asmā waṣ-Ṣifāt' (862) from the *Ḥadīth* of Abū Dharr ؓ. And the *Ḥadīth* was graded *Ṣaḥīḥ* by Al-Albānī in *As-Silsilah Aṣ-Ṣaḥīḥah* no (109), and he said: There is no authentic *Marfū'* *Ḥadīth* from the Prophet ﷺ regarding the throne except this.

'Aliyy is in the *Fa'īl* form, and it is an adjective, because His, the Mighty and Sublime, exaltedness is inevitably with His Self. The difference between an adjective and an active participle, is that the active participle is temporal, its disappearance is possible, while the adjective is always accompanying the described, and it does not separate from it.

And the 'Ulū (exaltedness) of Allāh is of two types: The 'Ulū of the Self and the 'Ulū of the Attributes.

As for the 'Ulū of the Self, it means He is above everything in Himself. There is nothing above or beside Him.

As for the 'Ulū of the Attributes, it is what is being referred to by this verse:

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ﴾

﴿And for Allāh are all of the most exalted attributes﴾
(*An-Nahl* 16:60)

Meaning, that all His attributes are exalted; there is no imperfection in any of them, in any way.

As for *Al-'Azīm* it is also an adjective - and its meaning is the possessor of Magnificence; and that is power, pride, and the like from what is known of what is indicated by this word.

This *Āyah* contains five of Allāh's Names: Allāh, *Al-Ḥayy*, *Al-Qayyūm*, *Al-'Aliyy*, and *Al-'Azīm*.

It also contains twenty-six of Allāh's Attributes, five of which are the Attributes contained in these Names.

The sixth: That *Al-Ulūhiyyah* (divinity) is solely His.

The seventh: Negating slumber and sleep from Him, due to the perfection of His living and maintaining.

The eighth: The comprehensiveness of His Sovereignty,

according to His saying: ﴿For Him is what is in the heavens and in the earth﴾

The ninth: That the Sovereignty is solely Allāh's, the Mighty and Sublime. We derive this from Him putting the predicate first.

The tenth: The power and perfection of His authority, according to His saying: ﴿Who is he that can intercede before Him, except with His permission?﴾

The eleventh: The affirmation of being in His presence. This establishes that He is not everywhere. Therein is a refutation against pantheism.

The twelfth: The affirmation of the permission, based on His saying: ﴿Except with His permission﴾

The thirteenth: The comprehensiveness of the knowledge of Allāh, the Exalted; based on His statement: ﴿He knows what is in front of them and what is behind them.﴾

The fourteenth and the fifteenth: That He, Glorious and Exalted is He, does not forget what is in the past, based on His saying: ﴿And what is behind them﴾ and He is not ignorant of the future, based on His saying: ﴿What is in front of them﴾

The sixteenth: The perfection of Allāh's magnificence, due to the creatures' incapacity of having comprehensive knowledge of what has to do with Him.

The seventeenth: The affirmation of what He wants, because of His saying: ﴿Except what He wills﴾

The eighteenth: The affirmation of the *Kursī* which is the place of Allāh's two Feet.

The nineteenth, twentieth and the twenty-first: The affirmation of magnificence, power and ability, due to His statement: ﴿His *Kursī* extends over the heavens and the

earth» because the magnificence of the creation indicates the magnificence of the Creator.

The twenty-second, twenty-third and twenty-fourth: The perfection of His knowledge, His mercy and His preservation, based on His statement: *«and He is not fatigued by preserving them»*

The twenty-fifth: The affirmation of Allāh's 'Ulū (exaltedness) based on His statement: *«He is Al-'Aliyy»*

The view of the People of the *Sunnah* and the *Jamā'ah* is that Allāh, Glorious is He and Exalted, is exalted in His Self, and His exaltedness is a personal and eternal Attribute.

Two groups of people oppose the People of the *Sunnah* regarding this matter. A group said that Allāh is everywhere in His Self, while the other group claims that He is neither over the universe, nor below the universe, nor in the universe, nor to the right, nor to the left, and He is neither separated from the universe, nor connected to it!

Those who claim that He is everywhere, try to prove their view with the saying of Allāh, the Exalted:

﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا﴾

«There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that, nor of more, but He is with them wherever they may be» (Al-Mujādilah 58:7)

They also use His, the Exalted, saying:

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«He it is Who created the heavens and the earth in six days, then He rose over the Throne. He knows what enters the earth and what comes out of it, and what descends from the heaven and what ascends into it. And He is with you wherever you may be. And Allāh sees all that you do» (Al-Ḥadīd 57:4)

Based on this, they assert that He is not Himself exalted, and that His 'Ulū is only with respect to His Attribute.

As for those who say that He is not described with a direction; then they say that if we describe Him with that, He would have a body; and bodies are similar. This will necessitate *Tamthīl* (likening). Based on this, we reject that He is in any direction.

But we can refute these two groups from two angles:

The first: Falsifying their arguments.

The second: Affirming what invalidates their saying with convincing proofs.

As for the first, we say to those who claim that Allāh is, in every place, in His Self, that this claim of yours is a false claim which is refuted by the revealed texts and the intellect.

As for the revealed texts, Allāh, the Exalted, affirmed about Himself that He is *Al-'Aliyy*, and the *Āyah* which you are using as evidence does not prove your view, because *Al-Ma'īyyah*^[1] does not necessitate being together in the same place. Do you not see the saying of the 'Arabs: "The Moon is with us," while its position is actually in the heavens? A man will say: "My wife is with me" meanwhile, he is in the

[1] (Translation note): That is, the state of being with, meaning, in reference to Allāh being with you wherever you are, and similar to that.

East while she is in the West. The commander will say to the soldiers: "Go to the battle, and I am with you" while he is in the office of the command, and they are on the battlefield. So *Al-Ma'iyyah* never necessitates that the one is with the other in his actual place. The meaning of *Al-Ma'iyyah* will be restricted according to what it is related to. Sometimes, we therefore say, "This milk is with some water." This kind of *Al-Ma'iyyah* indicates a mixture.

A man will say: "My merchandise is with me," while he is in his house, not actually with it. And he can also say, while carrying his merchandise with him: "My merchandise is with me," while he is actually with it. So this is one, but its meaning differs according to what is related to it. Due to this, we say: Allāh's *Ma'iyyah* with His creation is the one that befits His 'Izzah (Honor and Might), Glorious and Exalted is He, like the rest of His Attributes. So it is a complete and *Ma'iyyah*, while He is above the heavens.

As for the evidence that falsifies their saying, from the view of the intellect; we say that the claim that Allāh is with you in every place would necessitate many baseless implications. It would, therefore, imply:

Firstly: Multiplicity or division (of Allāh). And this is without a doubt an absurd implication. Therefore, the absurdity of the implication proves the absurdity of what it implies.

Secondly: We say that if you say He is with you in your places, this implies that He increases the more the people increase, and decreases the more the people decrease.

Thirdly: This will also imply that we not consider Him to be far away from filthy locations! So when you say Allāh is with you, while you are on the toilet, this will be the greatest disrespect for Allāh, the Mighty and Sublime.

Go with this, it is clear that their saying is a negation of the revealed texts as well as the intellect, and that the Qur'ān does not prove that from any angle of indication; not a complete indication, nor an inclusive indication, nor a denotative indication.^[1]

As for the other group, we say to them:

Your negation of a direction necessitates a negation of the Lord, the Mighty and Sublime. Since we do not know of anything that exists, that is neither above the universe, nor below it, neither to right nor the left, not connected nor separated, except that which does not exist. That is why some scholars say, if it is said to us: "Describe Allāh to us as nothingness," we could not find a more truthful description of nothingness than this description.

Secondly: Your claim that affirming direction (for Allāh) implies that He possesses body. We would dispute with you regarding the word body (*Al-Jism*). What is this body for whose purpose you are driving people away from the affirmation of Allāh's Attributes? Do you mean by "body" something that is formed from various things which are in need of one another, each of which can not go on except with the unity of these parts?! If you mean this, we do not approve of that. We say Allāh is not a bodily being in this manner. Whoever says that the affirmation of His 'Ulū implies this kind of body, then his saying is a mere claim, and it is enough for us to say that this is not acceptable!

But if you by body, a Self maintaining itself, described as is befitting it, then we do affirm that. We say Allāh, the Exalted, definitely has an essence, maintaining Himself,

[1] (Translation note): The *Shaikh* elaborated on these categories earlier, see the comments on the author's saying: "They do not engage in *Ilhād* concerning Allāh's Names and His *Āyāt*."

with the perfect Attributes. This is what everybody knows. With this, the falsehood becomes clear regarding the saying of these who affirm that Allāh is Himself in every place, or that Allāh, the Exalted, is neither above the universe, nor below it, neither connected to it, nor separate from it. We say that He, the Mighty and Sublime, rose over His Throne.

As for the proofs for *Al-'Ulū*, which affirm the invalidity of the saying of these people and those people, and those that affirm what the People of the *Sunnah* and the *Jam'ah* say; there are many evidences which could not be individually counted. As for their types, they are five: The Book, the *Sunnah*, consensus, intellect, and natural inclination (*Al-Fiṭrah*).

Regarding the Book; there are various categories of evidence for Allāh's 'Ulū mentioned therein. Among them, the clear mention of *Al-'Ulū* (exaltedness) and *Al-Fawqīyyah* (aboveness), and the ascension of things to Him, and their descent from Him, and the like.

As for the *Sunnah*; similarly, there are various categories of evidence for it. The three categories of *Sunnah* are concordant on Allāh's 'Ulū in His Self, for the affirmation of Allāh's 'Ulū in His Self has been established by the saying of the Messenger ﷺ, his actions, and his tacit approvals.

As for consensus; before the appearance of these innovated groups, the Muslims had a consensus that Allāh, the Exalted, had ascended above His Throne over His creation. *Shaikh Al-Islām*, may Allāh have mercy upon him, said: "There is not - in Allāh's Speech, nor His Messenger's, nor in the speech of the Companions, nor those who followed them faithfully - anything that proves - not a text, nor what is apparent - that Allāh, the Exalted, is not above the Throne, nor above the heavens. Rather, all their sayings are

in agreement that Allāh is above everything."

As for the intellect, then we say that everyone knows that *Al-'Ulū* (exaltedness) is an attribute of perfection; and when it is an attribute of perfection, then it must be affirmed for Allāh, because Allāh is described with the Attributes of perfection. As such we say: Allāh is either up, below or beside. Being below or beside is not possible, because below is a form of imperfection in its meaning, while beside is a form of imperfection because it resembles and makes Him like the creatures. Nothing, therefore, remains except *Al-'Ulū* (exaltedness). This is another perspective based on intellect.

As for natural inclination (*Al-Fiṭrah*); then we say that no one will say "O Lord!" except that he finds, in his heart, the necessity to seek the exalted.

These five evidences are therefore in conformity.

As for the exaltedness of the Attributes, it is an area of consensus among all who confess or practice Islām.

The twenty-sixth: The affirmation of Magnificence for Allāh, the Mighty and Sublime, based on His saying: ﴿*Al-'Azīm*﴾



وَلِهَذَا كَانَ مَنْ قَرَأَ هَذِهِ الْآيَةَ فِي لَيْلَةٍ لَمْ يَزَلْ عَلَيْهِ مِنَ اللَّهِ
حَافِظٌ وَلَا يَقْرُبُهُ شَيْطَانٌ حَتَّى يُصْبِحَ

That is why, whoever recites this Āyah during a night, a guard from Allāh will remain with him, and no *Shaitān* will come near him until dawn.



- **Concerning the author's statement:** "That is why, whoever recites this Āyah during a night, a guard from Allāh will remain with him, and no *Shaitān* will come near him until dawn."

The Commentary

This is a part of a *Hadīth* reported by Al-Bukhārī from Abū Hurairah, may Allāh be pleased with him, in the story when the Prophet ﷺ made him a guard over the *Ṣadaqah*. He, may Allāh be pleased with him, apprehended a *Shaitān* there, and he said to Abū Hurairah: "When you go to your bed, recite Āyat Al-Kursī - ﴿Allāh, there is no Ilāh except Him, Al-Ḥayyu Al-Qayyūm﴾ (Al-Baqarah 2:255) until the end of the Āyah - A guard from Allāh will remain with you, and no *Shaitān* will approach you until dawn." Abū Hurairah informed the Prophet ﷺ of this, and he (the Messenger ﷺ) then said: "He told the truth to you, but he is a liar."^[1]

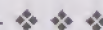


^[1] It has been referenced previously.

And His saying, Glorious is He;

وَقَوْلُهُ سُبْحَانَهُ تَعَالَى: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

"He is Al-Awwal (the First), Al-Ākhir (the Last), Az-Zāhir, and Al-Bāṭin. And He knows all things." (Al-Ḥadīd 57:3)".



- **Concerning the author's statement:** "And His saying, Glorious is He; ﴿He is Al-Awwal (the First), Al-Ākhir (the Last), Az-Zāhir, and Al-Bāṭin. And He knows all things﴾" (Al-Ḥadīd 57:3)".

The Commentary

- ❖ **Concerning his statement:** "Glorious is He"; this is joined with the statement of the author when he said: "What Allāh attributed to Himself in Sūrat Al-Ikhlās."

﴿Al-Awwal (the First), Al-Ākhir (the Last), Az-Zāhir, and Al-Bāṭin﴾; these are four Names. They are opposite in terms of time and place. They imply that Allāh, Glorious and Exalted is He, encompasses everything (in knowledge), first and last; and like that with respect to place. So in that, is an encompassing of time and place.

﴿He is Al-Awwal (the First)﴾: The Prophet ﷺ explained this in his statement: "The One before whom there was nothing."^[1]

Here, he explained an affirmation with a negation. He, therefore, made this affirming attribute an attribute of

^[1] Reported by Muslim (2713) from the *Hadīth* of Abū Hurairah, may Allāh be pleased with him.

negation. We have earlier mentioned that the attributes of affirmation are more perfect and numerous. Then, why (did the Messenger convert an affirming attribute to an attribute of negation)?

We answer thus: The Prophet ﷺ explained this for the purpose of emphasizing His precedence, meaning that it is absolute, a precedence that is not relative; so, it is said: "This is the first with respect to what comes after it;" while there is another thing before it. His explanation with a negation therefore proves, in a broad way, that it is an absoluteness precedence, that is why he ﷺ said: "The One before whom there was nothing." This is with respect to precedence in time.

﴿Al-Ākhir (the Last)﴾: The Prophet ﷺ explained it in his saying: "The One after whom there is nothing." It should not be wrongly assumed that this proves that He is last in the absolute sense, because there things that will exist forever, and they are creatures; such as Paradise and Fire. Based on this, the meaning of ﴿Al-Ākhir (the Last)﴾ is that He encompasses everything, and there is therefore no end to Him being the Last.

﴿Az-Zāhir﴾: From the word *Az-Zuhūr* and it is *Al-'Ulū* (exaltedness), as Allāh, the Exalted, says:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾

﴿He it is Who has sent His Messenger with guidance and the true religion, liyuzhirahu (that He may make it prevail) over all religion﴾ (At-Tawbah 9:33)

That is to exalt it, and from this (word) we have the *Zāhir* (back) of an animal, because it (the back) is at the top of the animal. Similar to this is His statement:

﴿فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ﴾

﴿So they (Ya'jūj and Ma'jūj) were not able to scale it﴾
(Al-Kahf 18:97)

That is rise above it. Regarding its explanation, the Prophet ﷺ said: "The One above whom there is nothing" So He is High above everything.

﴿And Al-Bāṭin﴾ The Prophet ﷺ explained it, saying: "The one beneath whom there is nothing." And this is due to His encompassing everything, but the meaning is that with His, the Mighty and Sublime, exaltedness, He is the most Near. His exaltedness does not negate His nearness. So *Al-Bāṭin* is near, from the meaning *Al-Qarīb* (close, near)

Four names of Allāh are indicated to us in this noble *Āyah*, they are: *Al-Awwal* (the First), *Al-Ākhir* (the Last), *Az-Zāhir*, and *Al-Bāṭin*, and five Attributes are indicated to us in it: being the First, being the Last, being the Most Exalted, and being Nearest, and the absoluteness of (His) knowledge.

If somebody asks: "Are these names interwoven in a way that if you say the First you must say the Last, or is it allowed that they be separated from each other?" What is apparent is that the opposites among them are interrelated. If you therefore say the First, you must say the Last. If you say *Az-Zāhir*, you must say *Al-Bāṭin*, so that the other Attribute which, along with it, indicates His encompassing (everything) is not left out.

◆ **Concerning His statement:** ﴿He knows all things﴾

This completes what preceded regarding the four mentioned Attributes; meaning, and with that, He knows everything.

This is a form of generality into which specificity can never

be incorporated. This generality includes His actions and the actions of His servants, both in entirety and detail; He knows what occurred and what shall occur. It also includes the essential, the possible and the impossible. So the knowledge of Allāh, the Exalted is expansive, inclusive, and encompassing. Nothing is excluded from it.

As for His knowledge of the essential, it is as His knowledge of Himself and His Perfect Attributes. As for His knowledge of the impossible, it is like His statement:

﴿لَوْ كَانَ فِيهِمَا ءِلهٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾

﴿Had there been in them (the heavens and the earth) gods other than Allāh, then surely both would have been ruined﴾ (Al-Anbiyā' 21:22)

And His saying:

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ﴾

﴿Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose﴾ (Al-Hajj 22:73)

As for His knowledge of the possible, then everything that Allāh informs about regarding the creatures is among the possible:

﴿يَعْلَمُ مَا تُسْرُوتُ وَمَا تُعْلِنُونَ﴾

﴿Knows what you keep hidden and what you disclose﴾ (An-Nahl:19)

Therefore, the knowledge of Allāh, the Exalted, encompasses everything.

The fruits produced from the faith that Allāh knows all

things include complete mindfulness of Allāh, the Mighty and Sublime, the fear of Him, such that one will not feel remorse over what He commands him, nor have an opinion over what He prohibited him from.

﴿وَقَوْلُهُ سُبْحَانَهُ﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴿

His statement, Glorious is He; ﴿And have Tawwakul upon Al-Hayyu, the One Who dies not.﴾ (Al-Furqān 25:58)"

- Concerning the author's statement: "His statement, Glorious is He;

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾

﴿And have Tawwakul upon Al-Hayyu, the One Who dies not﴾ (Al-Furqān 25:58)"

The Commentary

- ❖ Tawakkul: is derived from Wakala (entrusting) something to another, that is, to consign (the matter) to it. So the Tawwakul upon another, is to consign it to him.

Some scholars define Tawakkul upon Allāh as sincere reliance upon Him in conferring benefit and protection from harm, while having trust in Him, Glorious and Exalted is He, and while using the correct means. And sincere reliance means that you rely upon Allāh sincerely, such that you do not ask except from Allāh, and you do not

seek help, except from Allāh; you do not have hope, except in Allāh, you do not fear except Allāh. So you rely upon Allāh, the Mighty and Sublime, to bring you benefit and to save you from harm. This reliance without trust in Him, and without using the permissible means (to achieve one's good) will not suffice; you should have trust in Him without any doubt while you use the permissible means towards achieving (the benefit or protection from harm).

Whoever does not rely upon Allāh, but relies upon his ability, then he will be disgraced. The evidence for this is what happened to the Companions with their Prophet ﷺ at the Battle of Hunain, about which, Allāh, the Mighty and Sublime, says:

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ﴾

«Truely, Allāh has given you victory on many battlefields, and on the day of Hunain, when you rejoiced at your great numbers» (At-Tawbah 9:25)

when they said: "We shall not be conquered today as a result of small number."^[1]

﴿فَلَمْ تَغْنَمْ عَنْكُمْ شَيْئًا وَضَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذِرِيكُمْ ۖ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا﴾

[1] Based on what was reported by Al-Baihaqī in *Ad-Dalā'il* (5:123) from Rubaī "On the Day of Hunain, a man said: 'We shall not be conquered due us being few.' So that disturbed the Prophet ﷺ, and that was the routing." In *Al-Fath* (8:27), *Al-Hāfiẓ* referred it to Yūnus bin Bukair in *Ziyādat Al-Magāzī*, and its chain is *Mu'dal* (two successive narrators are missing between the collector the one he is narrating it from).

«But it availed you naught; and the earth, with all its vastness, was straitened for you, and then you turned back in flight. Then Allāh did send down His Sakīnah upon His Messenger, and upon the believers, and He sent down forces which you did not see» (At-Tawbah 9:25,26)

The one who relies upon Allāh, but fails to use the means which Allāh permits for it (his goal), such is not sincere. Rather, to not use the means is a form of foolishness in the intellect, and defeceincy in the religion, because it is an obvious criticism of Allāh's wisdom.

Reliance upon Allāh is a half of the religion, as Allāh says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

«You alone we worship, and You alone we ask for help» (Al-Fātiḥah 1:5).

To seek the help of Allāh, the Exalted, is one of the fruits of *Tawakkul*;

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

«So worship Him, and rely upon Him» (Hūd 11:123)

Based upon this, whoever has *Tawakkul* upon other than Allāh, then he will belong to one of these three categories:

Firstly: To have *Tawakkul* as reliance and a form of worship; so this is major *Shirk*. It is as if he believes that the one relied upon is the one who brings every good to him, and prevents every harm from him, and he therefore surrenders all his affairs to him completely, with respect to bringing benefit and preventing harm, combined with fear (of the person) and hope in him. There is no difference whether the one relied on is alive or dead; this is because this type of surrendering affairs is not correct except to Allāh.

Secondly: To have *Tawakkul* upon other than Allāh with

some of dependance, but with the belief that this is as a means, and that the affair is up to Allāh; such as the reliance of many people on the kings and leaders regarding attaining their livelihood. This is a form of minor *Shirk*.

Thirdly: To rely on a person because he (the one relying) is a representative of his, and that the one relied upon is above him, such as a person's reliance on an agent for his buying and selling, and the like in matters where representation is allowed. This is allowed, and does not negate reliance upon Allāh. The Prophet ﷺ authorized his Companions for buying, selling and the like.

❖ **Concerning His statement:** "Upon Al-Hayyu, the One Who dies not"

They say that when a ruling is connected with an Attribute, it indicates an elevation of that Attribute.

If someone asks: Why does the *Āyah* not read as follows: "Have Tawakkul upon Al-Qawiyy (the Powerful) and Al-'Izzah (the Mighty)" because power and might are more appropriate from what is clear?

The reply: The reason is because the status of the idols, which these people depended upon, were that of being dead, as Allāh, the Exalted said:

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۖ أَمْوَاتٌ
غَيْرَ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

❖ Those whom they invoke besides Allāh have not created anything, but they are themselves created. Dead, not living; and they know not when they will be raised ❖
(An-Nahl 16:20,21).

So He is saying that you should rely upon the One whose attribute is not like the attribute of these idols; He is Al-

Hayyu, the One Who dies not, even though He says in another *Āyah*:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾

❖ And rely upon Al-'Aziz (the Mighty), Ar-Rahim (the Merciful) ❖ (Ash-Shu'arā' 26:217)

This is because might was more suitable in that context.

Another perspective is that Al-Hayyu is a name that comprises all the perfect Attributes of life. And among the perfection of His Life, the Mighty and Sublime, is that He is the One suitable to be depended upon.

❖ **Concerning his statement:** "Who dies not..." ❖ meaning, due to the perfection of His Life, He dies not. So the objective of connecting that to what was before it, is that this is a perfect Life, which cannot be touched with extinction.

Among the Names of Allāh contained in this *Āyah*: Al-Hayyu, and among His Attributes: Life, and the absence of death, which comprises perfection of the life. So there are two Attributes, and one Name in it.

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﴿وَقَوْلُهُ﴾ ﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾

And His saying: ❖ And He is Al-'Alim, Al-Hakim ❖ (At-Tahrim 66:2)

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● **The author's statement:** "And His saying:

﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾

﴿And He is Al-'Alīm, Al-Hakīm﴾ (At-Tahrīm 66:2)

The Commentary

- ❖ **Concerning His statement:** ﴿And He is Al-'Alīm﴾, the definition of knowledge preceded, and that the Knowledge is an attribute of perfection, as well as the fact that Allāh's encompasses everything, also preceded.
- ❖ **But as for:** ﴿Al-Hakīm﴾; Hā - Kāf - Mīm refers to ruling and accuracy. Based on the first (meaning) Al-Hakīm will be the Law-Giver, while according to the second (meaning) Al-Hakīm will mean the One Who is Accurate. Therefore, this noble Name indicates that the rule belongs to Allāh, and it indicates that Allāh is described with wisdom, because accuracy means precision, while precision means to put a thing in its place.

So in the Āyah is an affirmation of judgment and wisdom.

Allāh, the Mighty and Sublime, alone is the Law-Giver. The law of Allāh is either of the universal or *Shari'ah* type. So the *Shari'ah* laws of Allāh are the legislations of religion that His Messengers came with, those that His Books were revealed with. The universal laws of Allāh are what He decreed upon His servants, in terms of how they were created, provisions, life, death and the like that, all of which falls under the meaning of His Lordship and its implications.

The evidence for the *Shari'ah* law, is His, the Exalted, statement regarding one of Yūsuf's brothers:

﴿فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ﴾

﴿Therefore, I will not leave this land until my father

permits me, or Allāh decides my case. And He is the Best of the judges﴾. (Yūsuf 12:80)

But as for His, the Exalted, statement:

﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ﴾

﴿Is not Allāh the Most Just of judges?﴾ (At-Tīn 95:8)

It includes both the universal and *Shari'ah* type. Allāh, the Mighty and Sublime, is therefore wise with the universal law and the *Shari'ah* law, and He is also Accurate in both of these; so each of the two rulings are in accord with wisdom.

But there is what we know of wisdom, and that which we do not know of wisdom, because Allāh, the Exalted, says:

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

﴿And of knowledge, you have been given only a little﴾ (Al-Isrā' 17:85)

Then, wisdom is of two types:

The first: The wisdom behind something, being in how it is, and the condition which it is, such as in the case of the *Salāh*. It is a great form of worship that is preceded by purification from major and minor impurities, and it is performed in a particular form consisting of standing, sitting, bowing and prostration. And the *Zakāh*, which is a form of worshipping Allāh, the Exalted, by giving a part of increased wealth, usually for those who are in need of it, or those that the Muslims have a need for, such as some whose hearts are inclined towards Islām.

The second type: The wisdom in the objective of the law, since all the rulings of Allāh have commendable aims and beautiful fruits. Consider Allāh's wisdom behind His universal law; His inflicting great tribulations upon people for commendable goals, as is in His, the Exalted, statement:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿Corruption has appeared on land and sea because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return﴾ (Ar-Rūm 30: 41).

In this, there is a refutation of those who say: The judgments of Allāh, the Exalted, are not based on any particular wisdom, but merely what Allāh willed.

Among Allāh's Names in this Āyah are: Al-'Alīm and Al-Hakīm. And among His Attributes are the Knowledge and the Wisdom.

And in it there are behavioral benefits; faith in the Knowledge of Allāh, and His Wisdom, necessitates complete tranquility with whatever universal and *Shari'ah* laws He decreed, since that is based on knowledge and wisdom. Therefore, the soul's anxiety disappears, and the breast expands.

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وَقَوْلُهُ ﴿الْعَلِيمُ الْخَيْرُ﴾

And His statement: ﴿Al-'Alīm, Al-Khabīr﴾ (At-Taḥrīm 66:3)"

● "And His statement:

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﴿الْعَلِيمُ الْخَيْرُ﴾

﴿Al-'Alīm, Al-Khabīr﴾ (At-Taḥrīm 66:3)"

The Commentary

- ❖ ﴿Al-'Alīm﴾: The discussion regarding it preceded.
- ❖ ﴿Al-Khabīr﴾: It means the Knower of the secrets of affairs. This will therefore be a more specific Attribute following a more general Attribute. We say the Knower of the obvious affairs and the All-Aware of the hidden secret affairs; which therefore means that having the knowledge of the hidden is mentioned twice; once in a general manner, and the other in a specific manner, so that it will not be assumed that His knowledge is restricted to the obvious matters only.

As this can be with regard to meanings, it can also occur with respect to individual subjects, for example:

﴿نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا﴾

﴿Therein descend Angels and the Spirit﴾ (Al-Qadr 97:4)

The Spirit is Jibrīl, and he is among the Angels. We therefore say it means, the Angels among whom is Jibrīl. So, Jibrīl is specially mentioned as a form of honor for him, and the mention of him is made twice; once in a general manner and one in a special manner.

Among the Names of Allāh in this Āyah are: Al-'Alīm and Al-Khabīr, and among His Attributes are; Knowledge and Absolute Awareness

And in it there are behavioral benefits; that a man's faith in that increases his fear and fright of Allāh, secretly and openly.

وَقَوْلُهُ ﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا﴾ وَقَوْلُهُ ﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ وَقَوْلُهُ ﴿وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا يَعْلَمُهُ﴾ وَقَوْلُهُ ﴿لِنَعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

Concerning His saying: ﴿He knows that which goes into the earth, and that which comes forth from it, and that which descends from the heaven, and that which ascends to it﴾ (Saba' 34:2)

﴿And with Him are the Mafātih (keys) of the Ghaib; none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls but He knows it. There is not a seed in the darkness of the earth, nor anything fresh or dry, but it is written in a Kitābin Mubīn (Clear Record)﴾ (Al-An'ām 6:59)

﴿And no female conceives or gives birth but with His Knowledge﴾ (Al-Fāṭir 35:11)

﴿That you may know that Allāh has power over all things, and that Allāh encompasses all things in His Knowledge﴾ (At-Ṭalāq 65:12)

● Concerning His saying:

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا﴾

﴿He knows that which goes into the earth, and that which comes forth from it, and that which descends from

the heaven, and that which ascends to it﴾ (Saba' 34:2)

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿And with Him are the Mafātih of the Ghaib; none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls but He knows it. There is not a seed in the darkness of the earth, nor anything fresh or dry, but it is written in a Kitābin Mubīn (Clear Record)﴾ (Al-An'ām 6:59)

﴿وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا يَعْلَمُهُ﴾

﴿And no female conceives or gives birth but with His Knowledge﴾ (Al-Fāṭir 35:11)

And His statement:

﴿لِنَعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴿That you may know that Allāh has power over all things, and that Allāh encompasses all things in His Knowledge﴾ (At-Ṭalāq 65:12)

The Commentary

In these Āyāt are details about the Attribute of Knowledge.

The first Āyah:

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا﴾

﴿He that which goes into the earth, and that which comes forth from it, and that which descends from the

heaven, and that which ascends to it ﴿Saba' 34:2﴾

These are details about what preceded regarding the absoluteness of Allāh's Knowledge.

All that goes into the earth, such as the rain, the seed that is sown in the earth, the dead, the worms, the ants and others ﴿and that which goes comes forth from it﴾ such as water, plants and the like ﴿and that which descends from the heaven﴾ such as rain, revelation, the Angels, and the decrees of Allāh, the Mighty and Sublime; ﴿and that which ascends to it﴾ such as the righteous deeds, the Angels, the souls and the supplications.

Allāh, the Mighty and Sublime, mentions the absoluteness of His Knowledge in this Āyah, with different details. He then elaborates with more details in other Āyat.

The second Āyah:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ
وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا
رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿And with Him are the Mafātih (keys) of the Ghaib; none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls but He knows it. There is not a seed in the darkness of the earth, nor anything fresh or dry, but it is written in a Kitābin Mubīn (Clear Record)﴾ (Al-An'ām 6:59)

- ❖ ﴿With Him﴾: that is with Allāh; it is a predicate that is made to precede (the subject). ﴿The keys﴾ is a subject that is suspended. This construction indicates restriction and specificity. Meaning, the keys of all that is hidden are with Him, not other than Him. He emphasizes this restriction with His statement: ﴿none

knows them but He﴾. In the sentence, there is a restriction that the keys of this knowledge are with Allāh via two ways: One of them is through the way of bringing forward (some sentence elements) and bringing later (another). The second is through the means of negation and affirmation.

- ❖ The word *Mafātih* is said to be the plural of the word *Miftah* which means the key with which a door is opened; but *Mafātih* is rarely used as the plural of *Miftah*. It is also said that *Mafātih* is the plural of *Mafatih* which means the treasures; therefore the *Mafātih* of the *Ghaib* are with Him; (that is) its treasures. It is also said ﴿The Mafātih of the Ghaib﴾ means its beginning. Because the key of everything is at its beginning, *Mafātih* of the *Ghaib* will now be based on this, the beginning of *Ghaib* because all of what is mentioned are things that are the beginning of what comes after them.
- ❖ ﴿The Ghaib﴾, what is intended with *Ghaib* is the hidden. What is hidden is relative, but the absolute knowledge of the hidden matters is specifically with Allāh.

These *Mafātih*, whether we say that it means the beginning, or the treasures, or the keys, nobody knows them except Allāh, the Mighty and Sublime. No Angel knows them, no Messenger knows them, so much that the most honorable of Angel Messengers - Jibrīl - asked the most honorable of human Messengers - Muḥammad ﷺ - and said: "Inform me of the Last Hour?" He ﷺ replied: "The one being asked is not more knowledgeable about that than the one asking."^[1]

^[1] It was referenced earlier.

The meaning is that as you do not know it, I do not know it either. Whoever claims the knowledge of the Hour is a liar, and a disbeliever. Whoever believes him is also a disbeliever, because he belied the Qur'an.

The most knowledgeable regarding Allāh's words - Muḥammad ﷺ - has explained the *Mafātiḥ*, when he recited:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ
وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

﴿Verily, Allāh, with Him (Alone) is the knowledge of the Hour. And He sends down the Ghaith, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allāh is All-Knowing, All-Aware﴾ (Luqman) 31:34^[1]

There are five matters in it:

The First: Knowledge of the Hour; knowledge of the Hour is the beginning of the life of the Hereafter. The Hour is called so because it is a tremendous Hour, all people are threatened by it. It is *Al-Hāqqah* (the Inevitable) and *Al-Wāq'ah* (the Great Event). The knowledge of the Hour is with Allāh. No one knows when it shall be except Allāh, the Mighty and Sublime.

The Second: Sending down the *Ghaith* from His saying: ﴿And He sends down the Ghaith﴾: *The Ghaith* is an infinitive, meaning; elimination of adversity. What is

^[1] Reported by Al-Bukhārī (4778) from Ibn Umar, may Allāh be pleased with him.

intended by it, is the rain, because the adversity of drought is eliminated by the rain. Since He is the One Who sends down the rain, He is the One Who knows the time of its falling.

The falling of rain is the key to the life of the earth, and with the growth of plants, there is good for the pasture and all other things that people benefit from. Here is an important point: ﴿And He sends down the Ghaith﴾, He did not say: "He sends down the rain (*Al-Maṭr*)" because rain sometimes falls but without leading to the growth of plants, so it will not eliminate adversity, and the land will not be revived by it. That is why it is confirmed in *Ṣaḥīḥ Muslim*: "Drought is not when you are not provided with rain, but the drought is when you are provided with rain and the earth does not sprout anything."^[1]

The Third: The knowledge of what is in the wombs, based on His statement: ﴿and He knows what is in the wombs﴾, that is, the wombs of females. He, the Mighty and Sublime, knows what is in the wombs. That is, what is in the wombs of the mothers of sons of Ādam and other than them. What He knows is general; (that is) He knows everything. What is in the wombs will not be known except by He, the Mighty and Sublime, who created it.

If you say it is said today: They (the doctors) now know what is contained in the womb; whether a male or a female. Is this correct? We reply: This happens; it is not possible to deny that, but they cannot know that except after the formation of the fetus and the appearance of its sex. There are other conditions of the fetus that they do not actually know. They do not know when (exactly) it will be

^[1] Reported by Muslim (2904) from Abū Hurairah, may Allāh be pleased with him.

delivered, or when it is delivered, for how long will it remain alive. They do not know whether it will be a miserable (being) or a successful (one). They do not know whether it will be wealthy or poor, and other conditions that are not known. Therefore, most of what has to do with the fetuses are matters that are unknown to the creatures; thus the correctness of the general statement: *And He knows what is in the wombs*

The Fourth: The knowledge of what happens tomorrow; which is what is after today, based on His statement: *And no soul knows what it will earn tomorrow*. This is the key of attainment of what is in the future. If a person does not know what he will earn for himself, then, that he does not know what another person will earn is foremost. But if somebody says: "I know what will happen tomorrow. I shall go to so-and-so place tomorrow," or "I will read" or "I will visit my relatives." We say that he can plan what he will do, but something can prevent him from doing it.

The Fifth: The knowledge of the place of death; based on His statement: *And no soul knows in what land it will die*. No one knows whether he will die in his land or in another land; in an Islamic land or among disbelievers. He does not know whether he will die at sea, on land, or in the air. This is what is witnessed. And he does not know what hour he will die, because if it is not possible for him to know where he will die, he can stay at one a place, but even still, he does not know what time or hour he will die.

These five are the keys of the *Ghaib* which are not known by anyone except Allāh. They are referred to as the keys of the *Ghaib*; because the knowledge of what is in the wombs is a key to the life of this world; *And no soul knows what it will*

earn tomorrow is a key for future action; *And no soul knows in what land it will die*, is the key to the life of the Hereafter. This is because if a person dies, he enters into the world of the Hereafter. The explanation regarding the knowledge of the Hour and sending down the *Ghaith* has preceded. It, therefore, becomes clear that all of these keys are the foundations for all that comes after them; *Verily, Allāh is All-Knowing, All-Aware*

Then, He, the Mighty and Sublime, said: *And He knows whatever there is in the land and in the sea*; this is a form of generalization. Who can count the species on the land? How many realms are there, be they animals, insects, mountains, trees and rivers that nobody knows about except Allāh, the Mighty and Sublime? The sea is also like that. Therein are worlds that none knows about except their Creator, the Mighty and Sublime. They say the seas have more than three times the species that are on the earth, because the seas are vaster than the lands.

Then He, the Mighty and Sublime, said:

﴿وَلَا حَبَّوْ فِي ظُلُمَاتٍ الْأَرْضِ﴾

And not a leaf falls but He Knows it (Al-An'ām 6:59)

This refers to the details; any leaf on any tree, large or small, near or far, that falls, Allāh, the Exalted, knows of it. The tree that is created, He knows it in the best manner, because the One Who knows what falls, knows what He, the Mighty and Sublime, creates.

Consider the vastness of the knowledge of Allāh, the Mighty and Sublime, everything that exists, He knows it; even that which has not happened and what shall happen, He, the Exalted, knows it.

He said: *«There is not a seed in the darkness of the earth»*, a small seed not visible to the eyes in the darkness of the earth; He, the Mighty and Sublime, knows it.

- ❖ *«Darkness»*: Let's assume there is a small seed submerged in a seabed, during a dark and rainy night, the kinds of darkness then are; firstly: the sea soil, secondly: the sea water, thirdly: the rain, fourthly: the clouds, fifthly: the night. These are five kinds of darkness among the kinds of darkness of the earth. Yet with this, Allāh, the Exalted, knows about this seed, and He, the Mighty and Sublime, sees it.
- ❖ **He said:** *«nor anything fresh or dry»* this is general; there is nothing except that it is either fresh or dry.
- ❖ **He said:** *«but it is written in a Kitābin Mubīn (Clear Record).»*: *«Kitābin»*, meaning what is written, *«Mubīn»*, meaning what is made manifest and evident, because the verb *Abāna* can be used as a transitive and an intransitive. It will therefore be said "The dawn is clear (*Abān*)" meaning the dawn is manifest, and it can also be said: "The truth is made clear (*Abān*)" meaning it is made manifest. What is intended by the Record here is the *Al-Lawḥ Al-Mahfūz* (the Preserved Tablet). All of these things are known to Allāh, Glorious and Exalted is He, and are written with Him in *Al-Lawḥ Al-Mahfūz* (the Preserved Tablet), because Allāh, the Exalted: "When He created the Pen, He said to it: 'Write.' The pen said: 'What should I write?' He said: 'Write whatever shall be until the Day of Resurrection.'"^[1]

^[1] Reported by Aḥmad (5:317), Abū Dāwūd (4700), At-Tirmidhī (2155), Al-Hākim (2:498) who said it is *Ṣaḥīḥ*, and Al-Baihaqī in *Al-Asmā' waṣ-Ṣifāt* (804), Al-Ājurī in *Ash-*

Whatever shall be till the Day of Resurrection was therefore written. Then He, Glorious and Exalted is He, put records in the hands of the Angels, in order that they write what a person does, because that which is written in the Preserved Tablet is what a person will want to do, while the record which the Angels write will be the one based upon which a person will be rewarded or punished. Thus, Allāh, the Mighty and Sublime, said:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ﴾

«And surely We shall try you, until We test those among you who strive hard, and the patient»
(Muḥammad 47:31).

But as for His knowledge that His servant So-and-so shall be patient or not, that has preceded, but neither reward nor punishment is based on this.

The Third Āyah:

﴿وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾

«And no female conceives or gives birth but with His Knowledge» (Al-Fāṭir 35:11)

- ❖ **His statement:** *«Female»* includes any female; whether human or any other animal that conceives another animal. It is clear that such are included in this Āyah, such as the cow, the camel, the sheep and the like. Also included here is anything that lays eggs, such as birds, because eggs develop inside a bird.

Sharī'ah (178), Ibn Abī 'Āṣim in *As-Sunnah* (105) and the *Hadīth* was graded *Ṣaḥīḥ* in *Aṣ-Ṣaḥīḥah* (133) and in *As-Sunnah* of Ibn Abī 'Āṣim (1:48-49).

- ❖ *﴿or gives birth but with His Knowledge﴾*; the beginning of conception is according to knowledge of Allāh, its end and the exit of the fetus is with His Knowledge, the Mighty and Sublime.

The fourth Āyah:

﴿لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴿That you may know that Allāh has power over all things, and that Allāh encompasses all things in His Knowledge﴾ (Aṭ-Ṭalāq 65:12)

- ❖ *﴿That you may know﴾*: the Lām here is used to express purpose, because Allāh says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴿It is Allāh Who has created seven heavens and of the earth the like thereof (seven). His Command descends between them (the heavens and the earth) that you may know that Allāh has power over all things, and that Allāh encompasses all things with His knowledge﴾ (Aṭ-Ṭalāq 65:12)

He has created these seven heavens and the seven earths and made us know of that, so that we may know, *﴿that Allāh has power over all things﴾*

Power (Al-Qudrah) is a description in which the powerful one is able to do what he wills to do, without any incapability. He has the power over all things. He has the power of creating what is non-existent and of exterminating what exists. The heavens and the earth were earlier non-existent, then Allāh, the Mighty and Sublime, created and originated them in this wonderful congruence.

- ❖ *﴿And that Allāh encompasses all things with His knowledge﴾*: everything small or large, related to His actions, or the actions of His servants, the future or the present; all of these, Allāh, the Glorious is He, encompasses them in His knowledge.

Allāh, the Mighty and Sublime, mentioned knowledge and power after the creation, because creation will not be complete except with knowledge and power. The reference of creation to knowledge and power is of the denotative indication. It has preceded that indications implied by the Names (of Allāh) regarding the Attributes (of Allāh) are of three types.^[1]

Caution: It is mentioned in *Tafsīr Al-Jalālain*, may Allāh forgive us and him, at the end of *Sūrat Al-Mā'idah*: "Contemplation of the intellect excludes His Self, He does not therefore have power over it (His Self)."

We dispute this statement from two perspectives:

The First Perspective: There is no room for intellectual contemplation in the matter concerning the Self of Allāh and His Attributes. There is even no consideration for intellectual contemplation in all the matters of the *Ghaib*. The function of the intellect in this matter is to completely surrender, and that we know that what Allāh mentions of these matters are not impossible. That is why it is said: "The textual proofs do bring impossibilities, but they indeed bring replies" meaning - what replies to faculties of the intellect, because they (faculties of the intellect) hear what they cannot comprehend nor imagine.

[1] (Translation note): The *Shaikh* elaborated on these categories earlier, see the comments on the author's saying: "They do not engage in *Ilhād* concerning Allāh's Names and His Āyāt."

The Second Perspective: His statement: "He, therefore, does not have power over it (His Self)" this is a great mistake. How does He not have power over Himself, when He has power over all other things. This statement of His implies that He does not have power to rise over His Throne, to Speak, and to descend to the lowest heaven. He never does anything. This is a very serious mistake!!

But if somebody says that maybe by his saying "the intellect excludes His Self; He does not, therefore, have power over it (His Self)," he intended that He does not have power to affiliate imperfection to Himself. We reply that this matter is not a matter of absolute generalization, such that it would need specification and particularization. This is because power has to do with possible matters, because what is impossible is not considered something; not outside nor inside the intellect. Power does not have to do with impossibility, unlike knowledge.

So it is necessary that a person be cautious concerning the matters of Lordship, because its status is a tremendous one, and as such what is compulsory upon a man regarding it, is to surrender and accept it. Therefore, we would generalize what Allāh generalizes, and we say that Allāh has power over all things, without exception.

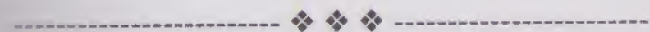
Among the Attributes of Allāh, the Exalted, in these Āyāt are: The affirmation of the absolute knowledge of Allāh in an elaborate manner, and the affirmation of the absolute power of Allāh, the Exalted.

The behavioral benefit derivable from faith in the knowledge and power is that one has strong awareness that Allāh is watching, and the fear of Him.



وَقَوْلُهُ: ﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ﴾

And His statement ﴿Verily, Allāh, He is Ar-Razzāq﴾ (Adh-Dhariyāt 51:58)"



● "And His statement:

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ﴾

﴿Verily, Allāh, He is Ar-Razzāq﴾ (Adh-Dhariyāt 51:58)"

There is evidence in this Āyah for the affirmation of the Attribute of *Al-Quwwah* (strength) for Allāh, the Mighty and Sublime. This Āyah came after His saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۚ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ﴾

﴿And I have not created the jinn and mankind except that they should worship (Me). I seek not any provision (Rizq from them, nor do I ask that they should feed Me﴾ (Adh-Dhariyāt 51:56,57)

So, people are in need of Allāh's provision, but Allāh, the Exalted, does not want any provision from them, nor that should they feed Him.

♦ *Ar-Razzāq*: is a form indicating extensiveness,^[1] from *Rizq* (provision) that is "the gift." He, the Exalted, said:

[1] (Translation note): See the *Shaikh's* explanation of "Ar-Rahmān" at the beginning of the text.

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينُ فَارْزُقُوهُمْ مِنْهُ﴾

﴿And when the relatives and the orphans and Al-Masākin (the poor) are present at the time of division, then provide them (Fārzuqūhum) something from it (the property)﴾ (An-Nisā'4:8)

Meaning, give to them. During his Ṣalāh, a person asks Allāh, saying: "Allāhummarzuqnī (O Allāh, provide for me)."

Ar-Rizq (provision) is divided into two categories: General and specific.

The general includes everything from which the body benefits, whether lawful or unlawful, whether the one provided for is a Muslim or a disbeliever. That is why, As-Safārīnī said:^[1]

And Ar-Rizq is what is benefited from, of what is lawful;
Or its opposite, therefore, dismiss the absurd
For He is the Provider for all creations
And the creature exists not without any provision

For if you say that Rizq is only the lawful gift, it would therefore mean that all of those who eat the unlawful are not being provided for, despite the fact that Allāh gives them what their bodies benefit from. But provision is of two types: Good and filthy. That is why Allāh, the Exalted, says:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

﴿Say: "Who has forbidden the adornment of Allāh which He has produced for His slaves, and the good

[1] Al-Kawākib Ad-Duriyyah by Ibn Mānī' (p. 37).

things from provision (Min Ar-Rizq)?"﴾ (Al-A'rāf 7:32).

And He did not say "and provision."^[1] But as for the filthy things among the provisions, it refers to the unlawful.

As for specific provision, it refers to what the religion is established with, like beneficial knowledge, righteous deeds, and lawful provisions that aid in the obedience of Allāh. That is, Ar-Razzāq is stated in the noble Āyah, and He did not say: Ar-Rāziq (the Provider); due to the abundance of His provision and the plentiness of those that He provides for. Those whom Allāh, the Mighty and Sublime, provides for, in the case of their categories, cannot be counted, not to mention how many individually. Allāh, the Exalted, says:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَوْدِعَهَا﴾

﴿And there is no moving creature on the earth, but it is for Allāh to provide it with provision. And He knows its dwelling place, and its deposit.﴾ (Hūd 11:6).

And Allāh provides Rizq in accord with the circumstance.

But if somebody says: "If Allāh is Ar-Razzāq, then should I strive to seek provisions, or I should stay in my home, and let provisions come to me?"

Then the reply is that we say to strive in search for provisions. Just as Allāh pardons, this does not mean that you should not do any good deed, and not seek the means of forgiveness.

[1] (Translation note): Meaning, "good things from," not "good things, and" indicating that the good things are one category of Ar-Rizq.

Regarding the statement of a poet:

*It is insanity for you to strive for provision -
While in its covering, the fetus is provided for.*

This statement is false. As for using the condition of a fetus as a basis of evidence, the reply is to say that it is not possible that a fetus seek its provisions, because it does not have the ability, contrary to the one who is able. As such, Allāh, the Exalted, said:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ﴾

﴿He it is Who has made the earth subservient to you; so walk in the paths thereof, and eat of His provision﴾ (Mulk 67:15)

So one must search for it, and this searching must be in accordance with the *Shari'ah*.

- ❖ **Concerning His statement:** ﴿Dhūl-Quwwah﴾;^[1] Al-Quwwah is an attribute with which the doer is able to do without any weakness. The evidence of this, is in His, the Exalted, statement:

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength (Quwwah) after weakness﴾ (Ar-Rūm 30:54)

Quwwah (strength) is not the same as Qudrah (ability), based on His, the Exalted, saying:

﴿وَمَا كَانُ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ

[1] (Translation note): Meaning, the possessor or owner of Al-Quwwah.

كَانَ عَلِيمًا فَذِيرًا﴾

﴿And Allāh is not such that anything in the heavens or the earth escapes Him. Verily, He is 'Alīman (Knowing), Qadiran (Able)﴾ (Fāṭir 35:44)

The opposite of Qudrah (ability) is incapability while the opposite of Quwwah (strength) is weakness.

The difference between them is that Qudrah (ability) is used for conscious beings only, while Quwwah (strength) is used for conscious and non-conscious beings. Secondly; Quwwah (strength) is more specific. Every conscious being that has strength, has ability, but not every able one is strong. For example, you say that the wind is strong (Qawiyyatun), but you do not say Qādiratun (it is able). You say iron is Qawwīyun (strong) but you do not say it is Qādirun (able). But as regards the conscious being, you say he is Qawīyun (strong) and he is Qādirun (able).

When the people of 'Ād said:

﴿مَنْ أَشَدُّ مِنَّا قُوَّةً﴾

﴿Who is mightier than us in strength?﴾

Allāh, the Exalted, said:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

﴿Do they not see, that Allāh, Who created them, is mightier than they in strength?﴾ (Fuṣṣilat 41:15)

- ❖ **Concerning His saying:** ﴿Al-Matīn﴾ Ibn 'Abbās, may Allāh be pleased with him,^[1] said it means *Ash-*

[1] Reported by Al-Baihaqī, in *Al-Asmā' waṣ-Ṣifāt* (68), and As-Suyūṭī mentioned it in *Ad-Durr Al-Manthūr* (6:142) and attributed it to Ibn Abī Ḥatīm.

Shadid (the firm, severe, or strong). That is, firm in His strength, firm in His 'Izzah (honor, might), firm in all the attributes of arrogance, and considering its meaning, it is a form of emphasis of for strength. And we can say regarding Allāh that He is *Shadid*, but we cannot call Allāh *Ash-Shadid* (the Strong, meaning, as a Name); but we rather call Him *Al-Matin* (the Firm) because Allāh calls Himself that.

In this *Āyah*, there is an affirmation of two of Allāh's Names; they are: *Ar-Razzāq*, and *Al-Matin*, and the affirmation of three Attributes, they are: provision, strength and what the Name *Al-Matin* contains.

The behavioural benefit derivable from faith in the Attributes of strength and provision, is that we would not seek strength and provision except from Allāh, the Exalted, and that we believe that every form of strength, regardless of how tremendous it is, cannot oppose the strength of Allāh, the Exalted.

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 وَقَوْلُهُ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ وَقَوْلُهُ:
 ﴿إِنَّ اللَّهَ نِعْمًا يَعِظُكُم بِذِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

"His saying: ﴿There is nothing like unto Him, and He is As-Sami'u (the Hearer), Al-Basir (the Seer)﴾ (Ash-Shūrā 42:11) And His saying: ﴿Verily, how excellent is the teaching which Allāh gives to you. Truly, Allāh is Sami'an (Hearing), Basiran (Seeing)﴾ (An-Nisā' 4:58)"

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● His saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"His saying: ﴿There is nothing like unto Him, and He is As-Sami'u (the Hearer), Al-Basir (the Seer)﴾ (Ash-Shūrā 42:11)

And His saying:

﴿إِنَّ اللَّهَ نِعْمًا يَعِظُكُم بِذِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

﴿Verily, how excellent is the teaching which Allāh gives to you. Truly, Allāh is Sami'an (Hearing), Basiran (Seeing)﴾ (An-Nisā' 4:58)

The Commentary

♦ He, the Exalted said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿There is nothing like unto Him, and He is As-Sami'u (the Hearer), Al-Basir (the Seer)﴾ (Ash-Shūrā 42:11)

This *Āyah* was quoted by the author to affirm two of Allah's Names, and the Attributes that they contain, and they are *As-Sami'u* (the Hearer) and *Al-Basir* (the Seer), and in it is a refutation of those who commit *Ta'til* (deny Allāh's Attributes).

♦ His statement: ﴿There is nothing like unto Him﴾ is a negation. It is an attribute of negation, and it is meant to affirm His perfection; meaning, due to His perfection, nothing among His creatures is like Him. And in this sentence there is a refutation against those who commit *Tamthil* (liken Allāh's Attributes).

♦ His statement: ﴿And He is As-Sami'u (the Hearer), Al-

Baṣīr (the Seer) ﴿As-Samī'u﴾ has two meanings. One of them is: the One who responds, and the second is: the One who hears sounds. As for *As-Samī'u* with the meaning the of the One who responds, they give an example of it in Allāh's statement regarding Ibrāhīm:

﴿إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

﴿Surely, my Lord is the Hearer of Prayer﴾ (Ibrāhīm 14:39)

That is, responds to the supplication.

As for *As-Samī'u* with the meaning of hearing sound, they divide it into a number of categories:

Firstly: Hearing by which it is meant to clarify the generality of the reach of the hearing of Allāh, the Mighty and Sublime, and that there is no sound except that Allāh hears it.

Secondly: Hearing by which support and aid are intended.

Thirdly: Hearing by which threat and intimidation are intended.

An example of the first is His statement:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh﴾ (Al-Mujādilah 58:1)

In this is a clarification that the hearing of Allāh, the Exalted, encompasses all of what is audible. That is why 'Āishah, may Allāh be pleased with her, said: "All praise is due to Allāh whose hearing encompasses the voices. By Allāh! I was in the apartment, and some of her discussion was hidden from me."^[1]

[1] The reference was cited previously.

An example of the second is in His, the Exalted, saying to Mūsa and Hārūn:

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

﴿I am with you both. I hear and I see﴾ (Tā Hā 20:46)

An example of the third, by which threat and intimidation is intended, is in His, the Exalted, saying:

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ﴾

﴿Do they think that We hear not their secrets and their private counsels? Rather (We do) And Our Messengers remain with them recording everything﴾ (Az-Zukhruf 43:80).

This was meant to intimidate and threaten them, since they were trying to keep secret what He was not pleased with.

The hearing with the meaning of reaching all of what is audible is one of the Attributes of Essence, even when the audible matter could be something new. And hearing which implies support and aid is among the Attributes of doing, because it is related to a reason. Hearing with the meaning of the response is also an Attribute of doing.

❖ **Concerning His statement:** ﴿Al-Baṣīr (the Seer)﴾ meaning the One who reaches all that is visible. And *Al-Baṣīr* is used generally to mean the 'Alīm (Knowing). Therefore, Allāh, Glorious and Exalted is He, Sees; He sees everything even if it is hidden and He, Glorious is He, Sees, meaning He Knows the actions of the servants. He, the Exalted, said:

﴿وَاللَّهُ بِمَا تَعْمَلُونَ﴾

﴿And Allāh sees all of what you do﴾ (Al-Hujurāt 49:18)

And what we do is sometimes visible, while other times not

visible. As such, Allāh's seeing is of two categories, and each of them are included in His saying: ﴿Al-Baṣīr (the Seer)﴾

This Āyah includes an affirmation of two of Allāh's Names; they are: *As-Samī'u* (the Hearer) and *Al-Baṣīr* (the Seer); and three Attributes, which are: the perfection of His Attributes in negating any likenesses, and hearing and seeing.

Of the behavioral benefits derivable from it, are refraining from any attempt to liken Allāh to any of His creation, realizing His magnificence and perfection, and being cautious, since He will see you if you do an act of disobedience to Him, or hear you if you say what He is not pleased with.

Know that the (Arabic) grammarians argue a lot regarding His statement:

﴿كَمِثْلِهِ﴾

﴿like unto him﴾

Such that they said that the letter *Kāf* that is used before the word *Mithl* indicates that Allāh has a likeness for which there is nothing comparable, because He did not say: "not as He is," He rather said: ﴿There is nothing like unto Him﴾. According to the expression, this is what is apparent in the Āyah, but not its meaning. Because if we say that this is its apparent meaning, then what is apparent from the Qur'ān would be disbelief, and this is impossible. That is why the explanations of the grammarians differed regarding the grammatical analysis of this Āyah according to a number of sayings:

The first view: The letter *Kāf* is an addition, and that the usage of the statement is "nothing is like Him." This is a comfortable explanation. The use of additional letters in negations is numerous; as it is in His, the Exalted, saying:

﴿وَمَا تَحْمِلُ مِنْ أُنْثَى﴾

﴿And none conceives among females...﴾ (Fāṭir 35:11)^[1]

They say that to use additional letters in the Arabic Language for emphasis is an established practice.

The second view: They say the opposite. They say that the addition is the word *Mithl*, and the usage is therefore: "Nothing is as He is." But this is weak; it is weakened by the fact that it is only in very few instances, or rare in Arabic grammar, that nouns are used as additions, unlike letters. So therefore, when there is no way around us saying that there is an addition, then the letter *Kāf* will therefore be considered the addition.

The third view: That the word *Mithl* means "description" and the meaning will therefore be: "Nothing is like His description." And they said: *Al-Mithl*, *Al-Mathal*, *Ash-Shibbh*, and *Ash-Shabbah* have one meaning in the Arabic Language, and Allāh, the Exalted, said:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ﴾

﴿Mathalul-Jannah, which is promised for Al-Muttaqūn (the people of Taqwa)﴾ (Muḥammad 47:15)

Meaning, "description of Paradise." This is not far from being correct.

The fourth view: That there is no addition in the Āyah. But if you say: ﴿There is nothing like unto Him﴾ it necessitates negating any likeness, and when there is no likeness for

^[1] (Translation note): Meaning, "min (among)" is an additional word, and *Harif* in the Arabic Language can mean a letter or word, while it mostly is used for letter.

an example, the one that does exist becomes one. Based upon this, there is no need for us to interpret it as anything. They say this happens in the Arabic Language, such as one's saying: "There is no boy like Zuhair."

The reality is that if such researches were not presented to you, then the meaning of the *Āyah* would still be clear, and its meaning is that Allāh does not have an equal. But this (discussion) is found in the books, and the preferred view is that we say the letter *Kāf* is an addition, but the last meaning is more comprehensive for the one that is able to understand it.

❖ "And His saying:

﴿إِنَّ اللَّهَ نِعْمًا يَعْظُمُ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

﴿Verily, how excellent is the teaching which Allāh gives to you. Truly, Allāh is Samī'an (Hearing), Baṣīran (Seeing)﴾ (An-Nisā' 4:58)"

This *Āyah* is complementary to His statement:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾

﴿Verily, Allāh commands that you should render back the trusts to those whom they are due; and that when you judge between the people, you judge with justice﴾ (An-Nisā' 4:58).

So He, the Mighty and Sublime, orders us to render what was entrusted back to its people, and from this is that a person bear witness, for him or against him, and that we should judge whenever we judge between people, with justice. Allāh, Glorious and Exalted is He, makes it clear that He commands us to do what is obligatory in the means of judgment, and the judgment itself. As for the means of

judgment; bearing witness falls under the generality of His statement:

﴿أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

﴿that you should render back the trusts to those whom they are due﴾

And the judgment:

﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾

﴿when you judge among people that you should judge with justice﴾

Then, He, Glorious is He, says:

﴿إِنَّ اللَّهَ نِعْمًا يَعْظُمُ بِهِ﴾

﴿Verily, how excellent is the teaching which Allāh gives to you﴾

❖ **Concerning His statement:** ﴿Verily, how excellent is the teaching which Allāh gives to you﴾ Allāh, Glorious is He, made the order of these two things - proper rendering of the trusts and being just in judgment - an exhortation, because it benefits the hearts, and everything that benefits the hearts is considered an exhortation, and there is no doubt that maintaining these commands is beneficial for the heart.

❖ **He then said:** ﴿Truly, Allāh is Samī'an (Hearing), Baṣīran (Seeing)﴾ His saying *Kāna* (is)^[1] is a verb but it is not considered to have any relationship with time (here). It is only intended here to refer to an Attribute. That is, Allāh is described as hearing and

[1] (Translation note): It is in the past tense (was) with the meaning of (is).

seeing. We say, it is not connected with time, because if we leave it upon its tense implication, it will mean that this Attribute has stopped; He was hearing and seeing earlier, as for now, then He is not like that! It is well-known that this meaning is invalid and false, and that the intent is only that He is described with these two Attributes; hearing and seeing, forever. The word *Kāna* in this context is intended as a verification.

- ❖ **Concerning His statement:** ﴿*Samī'an* (Hearing), *Baṣīran* (Seeing)﴾ We say regarding this, as we said regarding the preceding *Āyah*. In it, there is an affirmation of hearing for Allāh, with the two categories (previously mentioned) and the affirmation of seeing, with the two categories.

Abū Hurairah, may Allāh be pleased with him, recited this *Āyah*, and said: "The Messenger ﷺ placed his thumb and index finger on his eye and ear."^[1] The objective of placing (of the fingers) like this, was to verify hearing and seeing; not to affirm the eye and an ear; because the affirmation of Eye comes in other proofs. The ear is neither affirmed for, nor negated from Allāh according to the People of the *Sunnah* and the *Jamā'ah*, due to the absence of revealed texts mentioning that.

If you say: "Am I allowed to do as the Messenger ﷺ did?"

The answer is that some of the scholars say yes, do as did the Messenger; you are neither a better guide for creation than the Messenger of Allāh ﷺ, nor more careful in attributing to Allāh what befits Him than the Messenger ﷺ.

Among them are those who say that you do not have a reason to do that, since we know that the objective was

^[1] Its reference was cited previously.

verification. Therefore, this act itself was not intended; it's objective was to prove something else. Therefore, you do not have a cause to point, particularly when it is feared from such pointing, that a person will assume *Tamthīl*; such as if there were before you, some average folk who do not understand anything as required, then this would require you to be cautious against that, and there is a suitable manner for every gathering.

Likewise, what is reported in the *Ḥadīth* of Ibn 'Umar, may Allāh be pleased with him, wherein the Messenger of Allāh ﷺ said: "Allāh, the Mighty and Sublime, shall hold His heavens and His earths with His two Hands, and say: 'I am Allāh'" And he clenched his fingers, and spread them out.^[1] So, what is said concerning this *Ḥadīth* is what was said regarding the *Ḥadīth* of Abū Hurairah.

From the behavioural benefits in faith in the two Attributes of hearing and seeing, is that we will be very cautious against disobeying Allāh in our speech and our actions.

And in this *Āyah* is the affirmation of two of Allāh's Names: *As-Samī'u*, and *Al-Baṣīr*.

And of the attributes; the affirmation of hearing, seeing, and the command and exhortation.



^[1] Reported by Muslim (2788) from Ibn 'Umar, may Allāh be pleased with him.

وَقَوْلُهُ ﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾
 وَقَوْلُهُ ﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ وَقَوْلُهُ
 ﴿أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ
 حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾ وَقَوْلُهُ ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ
 صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا
 كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾

"And His saying: ﴿It was better for you to have said, when you entered your garden: "That which Allāh wills (will come to pass)! There is no strength but with Allāh!"﴾ (Al-Kahf 18:39). And His saying: ﴿And if Allāh had willed, they would not have fought with one another; but Allāh does what He wants﴾ (Al-Baqarah 2:253). And His saying: ﴿Lawful to you (for food) are all the beasts of cattle, except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram. Verily Allāh judges as He wants.﴾ (Al-Mā'idah 5:1) And His saying: ﴿So, whomsoever Allāh wants to guide, He expands his chest for Islam; and whomsoever He wants that he should go astray, He makes his chest narrow and closed, as though he was climbing up to the sky﴾ (Al-An'ām 6:125)"



● "And His saying:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

﴿It was better for you to have said, when you entered your garden: "That which Allāh wills (will come to pass)! There is no strength but with Allāh!"﴾ (Al-Kahf 18:39).

And His saying:

﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿And if Allāh had willed, they would not have fought with one another; but Allāh does what He wants﴾ (Al-Baqarah 2:253).

And His saying:

﴿أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ
 حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾

﴿Lawful to you (for food) are all the beasts of cattle, except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram. Verily Allāh judges as He wants﴾ (Al-Mā'idah 5:1)

And His saying:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
 يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾

﴿So, whomsoever Allāh wants to guide, He expands his chest for Islam; and whomsoever He wants that he should go astray, He makes his chest narrow and closed, as though he was climbing up to the sky﴾ (Al-An'ām 6:125)"

The Commentary

These Āyāt affirm the two Attributes of Al-Mashiyy'ah (will) and Al-Irādah (want, objective, volition).

The first Āyah: His, the Exalted saying:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

﴿It was better for you to have said, when you entered your garden: "That which Allāh wills (will come to pass)! There

is no strength but with Allāh!'" (Al-Kahf 18:39).

- ❖ *﴿Wa Lawlā﴾* meaning "Why did you not?" It is used for specification, but what is intended by it here is reproach, meaning that he reproached him for forsaking this statement.
- ❖ *﴿Your garden﴾*: *Al-Jannah* means a very large garden with many trees. It is so called because whoever is inside it, is covered up by the trees and the branches of the garden. He is thus, hidden inside them. And this root (*Jīm* and *Nūn*) indicates covering, and from it is *Al-Junnah* with *Dammah* on the *Jīm*; that which the person shields himself with during fighting; and from it is *Al-Jinnah* with *Kasra* on the *Jīm* meaning the *jinn*, because they are hidden.
- ❖ **Concerning His statement:** *﴿Your garden﴾*; this is singular, and what is known from the *Āyāt* is that he had two gardens, what is then the response since it is singular here, despite the fact that there were two gardens? The answer is to say that when the singular noun is attributed (to something else) it becomes general, it therefore covers the two gardens, or, that the speaker wanted to belittle the status of the two gardens. This is because this was stated to be an admonishment, and to not be so amazed over what Allāh had provided for him. As if he was saying: "These two gardens are one", belittling their status.

The first view is closer to the principles of the Arabic Language.

- ❖ **And concerning His statement:** *﴿That which Allāh wills (will come to pass) there is no strength but with Allāh﴾*; *Mā* (that) can be a relative pronoun or a conditional element. If you consider it a relative pronoun, it will

be taken to be the predicate of a subject that is omitted, and the usage is: "This is what Allāh willed." That is, this is not of my volition, my strength nor my might, but it is with the will of Allāh. Meaning, this is what Allāh willed.

But if you consider it a conditional element, the verb of the subordinate clause is *﴿wills﴾*, while the verb of the main clause is considered omitted, while the usage is: "What Allāh wills, shall be" as we are used to saying: "What Allāh wills, shall be, and what He wills not, it can never happen."

What is intended is that you should have said, when you entered your garden "That which Allāh wills" so that you can make yourself free from attaching yourself to your strength and might, and not be amazed by your garden.

- ❖ **Concerning His statement:** *﴿There is no strength but with Allāh﴾*

Lā negates the type, and *Quwwah* is an unspecified noun used in this context as a negation, to generalize. *Quwwah* (strength) is an attribute with which one will be able to do what he wants without any weakness.

If it is said: "What is the way of reconciliation between the absolute negation of *Quwwah* except with Allāh, and His statement:

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength (Quwwah) after weakness...﴾
(Ar-Rūm 30:54)

And He said regarding 'Ād:

﴿وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ بَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

﴿And they said: 'Who is mightier than us in strength (Quwwah)?' Do they not see, that Allāh, Who created them, is mightier than they in strength (Quwwah)?﴾ (Fuṣṣilat 41:15)

And He did not say that they did not have any strength, so He affirmed a form of strength for man?"

The response is that the way to reconcile is from one of two angles:

First: The *Quwwah* (strength) that the creation possesses is from Allāh, the Mighty and Sublime. If Allāh had not given him strength, he would not have any strength. So the strength in humans is created by Allāh, so there is no strength in reality except by Allāh.

Second: That what is meant by His saying: ﴿There is no strength﴾ is "there is no perfect strength except with Allāh, the Mighty and Sublime."

In any case, this righteous man directed his companion to detach himself from his ability and strength, and to (instead) say that this is by the will of Allāh and the strength of Allāh.

In this *Āyah* there is an affirmation of a Name out of Allāh's Names; and that is "Allāh," and, an affirmation of three Attributes: *Al-Ulūhiyyah* (divinity), *Al-Quwwah* (strength) and *Al-Maṣhiyy'ah* (will).

And Allāh's *Maṣhiyy'ah* (will) is His universal objective. This is executed upon both what He loves, and what He loves not, and it is executed upon all the servants without any exception. It is compulsory that whatever He wills comes to pass, in every condition. Whatever Allāh wills, it must happen, whether that relates to what He loves, and is pleased with, or not.

❖ **Concerning His statement:** ﴿If Allāh had willed, they would not have fought with one another﴾ The pronoun here refers to the believers and disbelievers, due to His, the Exalted, statement:

﴿وَلَكِنْ اٰخْتَلَفُوْا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللّٰهُ مَا اَفْتَلَوْا﴾

﴿But they did disagree. Of them were some who believed, and of them were some who disbelieved. And if Allāh had so willed, they would not have fought with one another﴾ (Al-Baqarah 2:253).

In this is a clear refutation against the *Qadariyyah*, those who reject the link of man's actions to the will of Allāh; because Allāh, the Exalted, says: ﴿And if Allāh had so willed, they would not have fought with one another﴾ meaning; but He willed that they fight one another, so they fought one another. He then said: ﴿... But Allāh does what He wants﴾ That is, he does that which He wants, and *Al-Irādah* (want, objective, volition) here is the universal *Irādah* (want, objective, volition).

And His saying: ﴿does what He wants﴾; the action, with regard to what He, Glorious and Exalted is He, directly does Himself. But with respect to what He decreed upon His servants, it an action that is not directly (attributed to Him). Because it is known that when a person fasts, performs *Ṣalāh*, pays *Zakāh*, performs *Hajj*, and performs *Jihād*, the doer, without a doubt, is the person. It is also known that this action of his is with Allāh's volition.

It is not correct to attribute the action of man to Allāh directly, because the one who directly performs the action is man, but it is correct to attribute it to Allāh, meaning from the view of the decree and creation.

But as regards what Allāh does Himself, such as His rising above His Throne, His Speaking, His descent to the lowest heaven, His laughing, and the like, they are attributed to Allāh, the Exalted, as direct actions.

From Allāh's Names mentioned in this *Āyah*; Allāh, and of the Attributes: *Al-Mashīy'ah* (will), doing, and *Al-Irādah* (want, objective, volition).

The third *Āyah*: His statement:

﴿أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾

«Lawful to you (for food) are all the beasts of cattle, except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrām*. Verily Allāh judges as He wants» (Al-Mā'idah 5:1)

- ❖ «Lawful to you...»: The One Who makes it lawful is Allāh, the Mighty and Sublime, and in the same way, the Prophet ﷺ makes lawful and unlawful, but with the permission of Allāh, the Mighty and Sublime.

The Prophet ﷺ said:

«أُحِلَّتْ لَنَا مِيتَتَانِ وَدِمَانِ»

“Two kinds of dead objects and two kinds of blood are made lawful for us”^[1]

[1] Reported by: Aḥmad (2:97), Ibn Mājah (3314), Ad-Dāruṭnī (4:272) and he said: “The *Mawqūf* form is more correct,” and Al-Baihaqī (1:253) and he also preferred the *Mawqūf* form; except that he said that it has a ruling of *Marfū'*; Abd bin Ḥumaid also reported it in *Al-Muntakhab* (818) and in *Naṣb Ar-Rāyah* (4:202), Az-Zaila'ī attributed it to Ibn Marduwyah, from Ibn 'Umar, may Allāh be pleased with him. See *Aṣ-Ṣaḥīḥah* (1118).

He ﷺ would say: “Allāh has made unlawful for you.” Like that, he would relate that it was made unlawful. He sometimes made something unlawful and attributed it to himself, but it was with the permission of Allāh.

- ❖ «The beasts of cattle»: They are the camels, cows, sheep and goats.
- ❖ **And His statement:** «Beasts» (*Bahīmah*); named as such because they do not speak.
- ❖ «except that which will be announced to you»: Except that which is announced to you in this *Sūrah*, and they are mentioned in His saying:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ﴾

«Forbidden to you are *Al-Maitah* (deceased animals), blood, the flesh of swine, and that upon which other than Allāh's Name has been mentioned» (Al-Mā'idah 5:3).

In the exception here, there are some which are separate (from the permissible category mentioned earlier) while some are connected. As for the deceased animals among the beasts of cattle, it is connected (to what preceded), but with regard to the flesh of swine, it is separate, because it is not among the beasts of cattle.

- ❖ **Concerning his statement:** «except that you should not hold game to be lawful»; meaning killing while in *Ihrām*; because he who does something, he becomes just as one who makes it lawful, «game» is a wild, land animal that is consumable. This is the game that is prohibited during *Ihrām*.
- ❖ **And His statement:** «Verily, Allāh judges as He wants.» This is the *Sharī'ah* type of *Irādah* (want, objective, volition), because the context is that of

legislating. And it is possible for the *Shari'ah* type of *Iradah* also to be of the universal type. So we consider the judgment (mentioned in the *Āyah*) to apply to universal and *Shari'ah* judgments; so whatever He wants to happen, He judged that and made it happen, and whatever He wants to legislate, He judged that and legislated it for His slaves.

From Allāh's Names mentioned in this *Āyah*: "Allāh," and of the Attributes are: making lawful, judgment, and *Al-Iradah* (want, objective, volition).

The fourth *Āyah*: His statement:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ﴾

﴿So, whomsoever Allāh wants to guide, He expands his chest for Islam; and whomsoever He wants that he should go astray, He makes his chest narrow and closed, as though he was climbing up to the sky﴾ (Al-An'ām 6:125)

- ❖ **Concerning His statement:** ﴿He expands his chest for Islam﴾; what is meant by "wants" here is the universal *Iradah* (want, objective, volition), and by the guidance; the guidance to do what is correct. You therefore find such a person's chest expanded to accept the laws and rites of Islam. He does them with joy, happiness and hastens to them.

So if you realize this in your own soul, then know that Allāh wants good for you, and He wants guidance for you. As for the one whose chest becomes tight - and we seek refuge with Allāh - this is a sign that Allāh does not want guidance for him, or else his breast would have been expanded.

That is why you find that the *Ṣalāh*, which is the heaviest thing upon the hypocrites, is soothing to the eyes of the sincere. The Prophet ﷺ said: "Women and perfume have been made dear to me from your worldly matters, and the *Ṣalāh* has been made comforting for my eyes."^[1]

There is no doubt that the Prophet ﷺ is the most perfect of all people in faith, so his breast was opened for the *Ṣalāh*, and it became a comfort to his eyes.

If it is said to a person; "It is obligatory upon you to perform your *Ṣalāh* in congregation in the *Masjid*" and he feels happy and says: "All praise is due to Allāh, who has legislated that for me, had Allāh not legislated it, it would have been an act of innovation" and promptly proceeds to it, and is pleased with it; this is a sign that Allāh wants him to be guided and that He wants good for him.

- ❖ **He said:** ﴿He opens his chest to Islam﴾; ﴿He opens﴾ (*Yashrah*) meaning; expands, and from this, is the statement of Mūsa, peace be upon him, when Allāh sent him to Fir'awn:

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي﴾

﴿He said: "My Lord! Open for me my chest."﴾ (Ta Hā 20:25).

Meaning, expand my chest for me for addressing this man and calling him (to You) because Fir'awn was tyrannical and obstinate.

^[1] Reported by Aḥmad (3:128), An-Nasā'ī (7:61) and Al-Hakīm (2:160), and he said it was *Ṣaḥīḥ*, and Abū Ya'la (6:199), from Anas, may Allāh be pleased with him, and in *At-Talkhīṣ* (3:134), Al-Ḥāfiẓ said the version of An-Nasā'ī was *Ḥasan*.

- ❖ **And His statement:** ﴿to Islam﴾; this is general, applying to the fundamentals of Islam, its subsidiaries, and what is obligatory in it. The more one's chest has expanded for Islam and its legislative decrees, then it is an indication that Allāh wants guidance for him.
- ❖ **And concerning His statement:** ﴿and whomsoever He wants that he should go astray, He makes his chest narrow and closed, as though he was climbing up to the sky﴾ (Al-An'ām 6:125) Whoever He wants to send astray, He makes his breast closed and constricted, that is, severely tight. He then gave an example of that, in His statement: ﴿As though he was climbing up to the sky﴾ Meaning, as if when Islam was presented to him, he feels as if he has been burdened by climbing up to the sky. For this reason, the Āyah came with: ﴿he was climbing up﴾ and did not say: "ascending;" for it is as if he has been burdened with severe hardship by the climb. And for the one who feels burdened by the climb, there is no doubt that he will grow weary and be bored.

Let us assume that it was sought from this man to climb a very high and difficult-to-climb mountain. As soon as he begins climbing the mountain, he becomes very stressed, and soon feels very restricted, because he finds great difficulty in that. Based on what the later people say today, they say that he who ascends the skies, as he rises and increases in height (above the earth) the more stress he feels and the more he becomes constricted and feels the pressure.

So, whether it is the first or the second meaning, this man to whom Islam is presented - and Allāh wanted him to go astray - he finds a tightness in his chest, and feels harm, as

if he is climbing up to the sky with great difficulty.

From this noble Āyah, we derive the affirmation of *Irādah* (want, objective, volition) for Allāh, the Mighty and Sublime. And the *Irādah* that is mentioned here is the universal *Irādah*, not other than that, because He says: ﴿Whomsoever Allāh wants to guide﴾, ﴿And whomsoever He wants to send astray﴾ This classification cannot be except in universal matters.

As for the *Sharī'ah*, Allāh wants everyone to surrender to the legislation of Allāh.

From the matters of morals and worship (contained in this Āyah is); it is obligatory upon a person to accept Islam completely; its fundamentals and its subsidiaries, and whatever is related to the rights of Allāh and the rights of the worshippers, and that it is obligatory for him to open his chest to that. If he is not like that, he is therefore of the second category, those whom Allāh wants to send astray.

The Prophet ﷺ said: "Whoever Allāh wants good for, He gives him understanding of the religion."^[1]

And understanding of the religion demands acceptance of it, because every person who understands and knows the religion, he accepts it, and loves it. He, the Exalted, said:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا سَلِيمًا﴾

﴿But no, by your Lord, they have not believed, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accpet with full submission﴾ (An-Nisā' 4:65).

^[1] Reported by Al-Bukhārī (71) and Muslim (1037) from Mu'āwiyah bin Abī Sufyān, may Allāh be pleased with him.

So this form of swearing stresses - by use of the statement ﴿No!﴾, and swearing particularly by the *Rubūbiyyah* of Allāh, the Mighty and Sublime, over His slaves, and it is the mention of Allāh's *Rubūbiyyah* over His Messenger - it stresses the negation of faith from whoever does not abide by these three matters:

The First: Judgement of the Messenger ﷺ, based on His saying: ﴿until they make you judge in all disputes between them﴾ meaning (by you), the Messenger ﷺ.

Whoever seeks judgement from other than Allāh and His Messenger, he is not a believer. He is either a disbeliever whose disbelief has brought him out of the religion, or a disbeliever whose disbelief is less than that.

The Second: The chest being open to the judgement; such way that they do not find any resistance in themselves for his decision. They rather find acceptance and openness to what the Prophet ﷺ decided.

The Third: That they submit, which is stressed; meaning with complete submission.

So beware O Muslim! Of negating faith from yourself. Let us draw an example for this: Two men were arguing about the *Shari'ah* ruling on an issue. One of them brought evidence from the *Sunnah*, while the other found difficulty and felt constricted by that. How could he abandon who he follows, so as to follow this *Sunnah*? This man, without a doubt, has deficient faith, because the believer, in truth, is he who, when he has a text from the Book of Allāh and the *Sunnah* of His Messenger ﷺ, he feels as if he has won the greatest of spoils, and he will be joyful for that, and say: "All praise is due to Allāh who guided me to this." But so-and-so, who is partisan to his opinion, and tries to turn the textual proofs upside down, so that he can make them agree with what he likes, not what Allāh and His

Messenger intended, then this one is in a tremendous state of danger.

The Categories of *Al-Irādah*

Al-Irādah is divided into two categories:

The first category: Universal *Irādah*. This kind of *Irādah* is completely synonymous to *Al-Mashiyy'ah* (will). Therefore, "He wants" has the meaning of "He wills." And this *Irādah*:

Firstly, relates to what Allāh loves and what He does not love.

Based upon this, if somebody says: "Does Allāh want disbelief?" Say: "In terms of the universal *Irādah*, then yes, He wants that (to occur), and if Allāh, the Mighty and Sublime, did not want it (to occur) it would not occur.

Secondly, it necessarily occurs according to what was wanted; meaning that what Allāh wanted, then there is no doubt that it will occur, and it is not possible that this be opposed.

The Second category: The *Shari'ah* type of *Irādah*, and it is synonymous to love. So "He wants" in this case, has the meaning of "He loves". It is:

Firstly, specific to what Allāh loves. So Allāh does not want disbelief and rebelliousness according to the *Shari'ah* type of *Irādah*.

Secondly, it is not necessary that what was wanted occur, meaning, that Allāh, might want something, but it does not occur. So He, Glorious is He, wants His creatures to worship Him, and He did not necessitate that this want occurred; they may worship Him, and they may not worship Him, contrary to the universal *Irādah*.

Therefore, the difference between the two categories of

Irādah is two angles:

1. The universal *Irādah*, in which it is necessary that what was wanted occurs, and the *Sharī'ah* type in which it is not necessary.
2. The *Sharī'ah* type of *Irādah* is specific to what Allāh loves, and the universal type is general, covering what He loves and what He does not love.

If somebody says: "How is that Allāh, the Exalted, wants that what He does not love exist?" Meaning, how is that He wants disbelief, or rebelliousness, or disobedience to occur, while He does not love that?

The answer is that this is beloved to Allāh from one perspective, and disliked to Him from another perspective. It is beloved to Him for the tremendous benefits in it, and disliked to Him because it is disobedience.

And there is no reason that something can not be beloved and disliked according to different perspectives.

Here is a man who gives his child - who is the delight and fruit of his heart and mind - to a doctor to operate on him in order to remove something harmful inside him. Now if some person came and tried to tear him open with his fingernails, rather than a scalpel, he would fight him. But he is the one who took him to the doctor to cut him open, while he is looking at him, and he is joyous and happy. He takes his child to the doctor so that he (the doctor) can heat the iron with fire until it glows red, and then he takes it (the iron) and cauterizes his child with it, while he (the father) is pleased with that. Why is he pleased with that, despite the fact that it is painful for the child? Because what he wants is other than that; a tremendous benefit which results from that.

Our recognition of *Al-Irādah* benefits us from the behavioral

perspective in two matters:

The first matter: We will hang our hopes, fear and all our circumstances and deeds upon Allāh, because everything is according to his *Irādah*, and this is our realization of *Tawakkul*.

The second matter: We will do what Allāh wants according to the *Sharī'ah*. So when we know that this is what Allāh wants, from the *Sharī'ah* type of *Irādah*, and it is beloved to him, that will strengthen our determination to do it.

These are some of the behavioral benefits of our recognition of the *Irādah*.

The first is in accord with the universal *Irādah*, and the second is in accord with the *Sharī'ah* type of *Irādah*.

وَقَوْلُهُ: ﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

And His saying: ﴿And do Ihsān; surely Allāh loves the Muhsinīn﴾ (Al-Baqarah 2:195)

● The Attribute of Love (Al-Maḥabbah)

These *Ayāt* affirm the Attribute of love (Al-Maḥabbah).

The first *Āyah*: His statement:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

﴿And do Ihsān; surely Allāh loves the Muhsinīn﴾ (Al-Baqarah 2:195)

- ❖ *Do Iḥsān*: (*Aḥsanū*) it is a verb of command. *Al-Iḥsān* can be obligatory, and it can be recommended; whatever is necessary for the fulfillment of an obligation, then it is obligatory, and whatever is additional to that is recommended. Based upon that, we say: *Do Iḥsān* (*Aḥsanū*) is a verb of command that is used for what is obligatory and what is recommended.

Al-Iḥsān can be in worship of Allāh, and can be in dealing with creatures. The Prophet ﷺ explained *Al-Iḥsān* in worshipping Allāh, when Jibrīl asked him,^[1] saying: "What is *Al-Iḥsān*?" He said: "That you worship Allāh as though you see Him." This is more complete than what is lower (in rank), because he who worships Allāh as if he saw Him, he worships Him seeking and hoping in Him. "For while you do not see Him, He indeed sees you." That is, if you never reach this state, know that He indeed sees you. And the one that worships Allāh in this manner, he worships Him in the state of fear and flight (from His prohibitions), because He is afraid of the One Who is looking at him.

As for *Al-Iḥsān* in relation to dealing with creatures, then it is said regarding its explanation, that it is generosity, and refraining from harming others, and having a cheerful face.

Generosity: That is beneficence, whether with wealth, physically, or one's position.

Refraining from harming others: That is, you should not harm people with your speech and actions.

Having a cheerful face: That you should not frown at

[1] Reported by Muslim (8) from 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him.

people. But a man can sometimes be angry and frown; so we say that there is cause for this. It can be considered from *Al-Iḥsān* when there is a cause to rectify the situation. That is why if we stone an adulterer or whip a fornicator, it is an act of *Iḥsān* towards him.

Iḥsan when dealing in business, and selling, renting, and marriage, and other that is included here. Because if you deal well with people in these matters, you become patient with difficulty, and quickly fulfill the rights (of people). This is a kind of generosity. If you transgress by cheating, lying, and making false claims, then you have refrained from harming others, because these are harms.

So have *Iḥsan* in worshipping Allāh and toward the slaves of Allāh.

- ❖ **Concerning His statement:** *«Surely Allāh loves the Muḥsinīn»*, this is the reasoning for the command, so this is the reward for the one who does *Iḥsān*; that Allāh loves him. And Allāh's love is of tremendous exalted status. And by Allāh! Indeed Allāh's love is to be bought by the entire world, and it is more important than you loving Allāh. So Allāh loving you is higher than you loving Allāh, that is why He, the Exalted said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

«Say: "If you indeed love Allāh, then follow me; Allāh will love you..."» (Āl 'Imrān 3:31).

He did not say: "Then follow me, and you shall be considered sincere in your love of Allāh," even though the case is like that, but He said: *«Allāh will love you.»* That is why some scholars say: "What is important is that Allāh loves you, not that you love Him."

Everyone claims that he loves Allāh, but the issue is, does the One above the heavens, the Mighty and Sublime, love you or not? If Allāh, the Mighty and Sublime, loves you, the Angels in the heaven will love you, then you will be granted acceptance on the earth.^[1] Then the people of the earth will accept you, and accept what comes from you. This is of the immediate glad tidings for the believer.

From this *Āyah* of Allāh's Names is: "Allāh," and of the Attributes are: *Al-Ulūhiyyah* (divinity), and *Al-Maḥabbah* (love).

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﴿وَأَقِمْ وَفِى اللَّهِ يَحِبُّ الْمُقْسِطِينَ﴾

﴿And be equitable. Verily, Allāh loves those who are equitable﴾ (Al-Hujurāt 49:9)

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The Second Āyah: Concerning his statement:

﴿وَأَقِمْ وَفِى اللَّهِ يَحِبُّ الْمُقْسِطِينَ﴾

﴿And be equitable. Verily, Allāh loves those who are equitable﴾ (Al-Hujurāt 49:9)

^[1] Based on what is reported by Al-Bukhārī (3209), Muslim (2637) from Abū Hurairah, may Allāh be pleased with him, from the Prophet ﷺ who said: "When Allāh loves a servant, He calls Jibrīl: 'Allāh loves so-and so,' so Jibrīl loves him, and Jibrīl calls out to inhabitants of the heavens: 'Allāh loves so-and so, so love him' and acceptance is placed on earth for him."

♦ *equitable* That is, be just and this is obligatory. Being just is obligatory in all matters where equality is compulsory. Included in that is justice in dealing with Allāh, the Mighty and Sublime; Allāh grants you favors, thus, from justice is that you abide with gratitude to Him. Allāh clarifies the truth to you; so from justice is that you follow this truth.

And dealing with the creatures is included in that: That you deal with people in a way that you would like for them to deal with you. That is why the Prophet ﷺ said: "Whoever likes to be delivered from the Fire, and to be admitted into Paradise, he should believe in Allāh and the Last Day at the time when his death takes him, and he should deal with people in the manner that he likes to be dealt with."^[1]

Deal with people in the manner that you would like them to deal with you. For example: If you want to deal with someone, first consider that for yourself. If somebody deals with you that way, would you be pleased or not? If you will be pleased, then deal with them that way, or else, do not deal with them that way.

Justice among children, in what you give them, also enters into that. The Prophet ﷺ said: "Have *Taqwa* of Allāh and be just among your children."^[2]

Justice among heirs in inheritance is included in that. Each of them should be given his share, and nothing should be bequeathed to any of them through a will.

Justice among the wives is included in that; you should

^[1] Reported by Muslim (1844) from 'Abdullāh bin 'Amr, may Allāh be pleased with him.

^[2] Reported by Al-Bukhārī (2587), Muslim (1623) from An-Nu'mān bin Bashīr, may Allāh be pleased with him.

allot for each of them what you allot for the other.

Justice with yourself is included in that, so do not overburden yourself with any deed beyond your capability. Your Lord has a right upon you, and your body has a right upon you.

Measure (other things) based on this.

Here it is compusory that we call our attention to the fact that some people used the word "equality" instead of justice! This is a mistake. Equality should not be said, because equality can demand equalization between two things when the judgement demands a distinction between them. Because of this oppressive call to equality, they began to say: "What is the difference between a male and a female? The male and female are equal!" Such that the communists said: "What is the difference between the leader and the subject? It is not possible that anyone have power over another, even between the father and the child. The father does not have power over the child..." and so on!

But when we say justice, it is giving everybody what he is entitled to; this danger disappears. And the expression becomes faultless.

That is why "Verily, Allāh commands *Taswīyah* (equality)" never occurs in the Qur'ān! But:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ﴾

﴿Verily, Allāh commands justice﴾ (An-Naḥl 16:90)

﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾

﴿And that, when you judge between the people, you judge with justice﴾ (An-Nisā' 5:58).

He is mistaken about Islam, whoever says: "The religion of Islam is a religion of equality!" Rather, the religion of Islam is the religion of justice, and that combines between two

equals and separates between two distinctions. Otherwise, if a person intends "justice" when using the word "equality," then he will then be considered correct in the meaning, but mistaken in the expression. This is why most of what is related in the Qur'ān (in this matter) is a negation of equality.

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

﴿Say: "Are those who know equal to those who know not?"﴾ (Az-Zumar 39:9)

﴿قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ﴾

﴿Say: "Can the blind and the seeing be equal? Or can darkness be equal to light?"﴾ (Ar-Ra'd 13:16).

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٌ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا﴾

﴿Not equal among you are those who spent and fought before the Conquest. Such are higher in degree than those who spent and fought afterwards﴾ (Al-Ḥadīd 57:10).

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾

﴿Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard in the Cause of Allāh﴾ (An-Nisā' 4:95).

Not a single word was ever related in the Qur'ān commanding equality, only justice was commanded. And you find that the word "justice" is more acceptable to the souls. I like to call our attention to this, so as to avoid it in our talks, because some people understand the statement according to its face-value, and will not ponder what it indicates, nor why it is used and its significance to the one

who uses it.

The Names and Attributes mentioned in this *Āyah* were mentioned previously in *Āyāt* before it.



﴿فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿So, as long as they are true to you (Istaqāmū), stand you true to them. Verily, Allāh loves Al-Muttaqīn.﴾ (At-Tawbah 9:7)



The third *Āyah*: Concerning his statement:

﴿فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿So, as long as they are true to you (Istaqāmū), stand you true to them. Verily, Allāh loves Al-Muttaqīn.﴾ (At-Tawbah 9:7)

- ❖ ﴿As﴾ (*Mā*) is a conditional element, the verb of the conditional clause is contained in *they are true* while the verb of the main clause is contained in *stand you true*.

That is, as long as those with a covenant (*Al-Mu'āhidūn*), concluded with you in Al-Masjid Al-Harām, are true in fulfilling the covenant, you should stand true to them in that. This conditional clause, by its express meaning, states that if they are true to us, it is compulsory that we stand true to them, and that we fulfill our part of the covenant with them. It's understanding also indicates that if they are

not true, we should not stand true to them.

Al-Mu'āhidūn are divided into three categories:

The category of those that are true in their covenant and oaths, it is therefore obligatory upon us to stand true to them, because of His, the Exalted, statement:

﴿فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿So, long as they are true to you (Istaqāmū), stand you true to them. Verily, Allāh He loves Al-Muttaqīn﴾ (At-Tawbah 9:7)

The category of those who betray and nullify their covenant; so there is no covenant with these people (after that), based upon His, the Exalted, saying:

﴿وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكَافِرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ﴾

﴿But if they violate their oath after their covenant, and attack your religion with disapproval and criticism, then fight the leaders of disbelief, for surely their oaths are nothing to them...﴾ (At-Tawbah 9:12)

The third group manifests that they are being true to us, but we fear betrayal on their part. Meaning that you find some causes indicating that they want to be treacherous. So these people, Allāh said about them:

﴿وَإِنَّمَا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْصِرْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ﴾

﴿If you fear treachery from any people, then renounce (their covenant) to them (so as to be) on equal terms. Certainly Allāh likes not the treacherous﴾ (Al-Anfāl 8:58).

Meaning, renounce the covenant with them, so say "There

is no covenant between us and you." If somebody says: "Why do we renounce the covenant with them, while they are *Mu'āhidūn*?"

We reply that it is due to the fear of them being treacherous, so we do not trust these people, because it is possible that they will attack us one day. So for these, we treat them with the same. We will not betray them as long as the covenant is upheld, because if the Muslims say: "We fear the treachery of these these people, so we will (therefore) hasten to fight them," We say this is prohibited. Do not fight them until you have renounced the covenant with them.

- ❖ **Concerning His saying:** ﴿*Al-Muttaqīn*﴾: *Al-Muttaqūn* are those who seek protection (*Wiqāyah*) against the punishment of Allāh, by doing what He commands and abstaining from what He prohibits. This is the best and the most comprehensive of what is said regarding the definition of *At-Taḳwa*.

In this *Āyah* are the Names and Attributes mentioned before it.

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﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

﴿Verily, Allāh loves *At-Tawwābīn* and He loves *Al-Mutaṭahhirīn*﴾ (Al-Baqarah 2:222)

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The fourth *Āyah*:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

﴿Verily, Allāh loves *At-Tawwābīn* and He loves *Al-*

Mutaṭahhirīn﴾ (Al-Baqarah 2:222)

- ❖ *At-Tawwāb* is an excessive form of *At-Tawbah* (repentance), and he (the *Tawwāb*) is the one who often returns to Allāh. And *At-Tawbah* (repentance) is to return to Allāh, from disobedience to obedience.

Its conditions are five:

The first: *Al-Ikhlāṣ* (Sincerity of intention) towards Allāh, the Exalted, such that it is this which carries him in repentance fearing Allāh, and hoping in His reward.

The second: Regret for the sin he committed. And the sign of that is that he wishes that it never came from him.

The third: Abstention from the sin; by leaving it if it was an unlawful act, or by fulfilling it if it was an obligation that is (still) possible to fulfill.

The fourth: The determination to not return to it.

The fifth: That it be during the time in which repentance is acceptable. That is, before the coming of death (to him), and the rising of the sun from where it sets. If it is at death, or after the rising of the sun from where it sets, it will not be accepted.

Thus *At-Tawwāb* refers to the one who often repents. What is known is that repenting often implies having sinned often. From here we understand that no matter how numerous the sins of a person are, as long as he repents for each sin, Allāh, the Exalted, loves him. And therefore, one who repented one time from one sin, then he is more worthy of being loved by Allāh, the Mighty and Sublime; because Allāh loves the one whose sins are numerous when his acts of repentance are numerous, so he whose sins are few; then with his repentance, he is more worthy of Allāh's love.

- ❖ **Concerning the statement:** ﴿and He loves Al-Mutaṭahhirīn﴾; those who purify themselves from ritual impurities, and (purify) their bodies from the different types of filth, and whatever it is required to purify oneself from. Here, He combines between outward and inward purification; the inward purification is in His saying: ﴿At-Tawwābīn﴾ and the outward purification is in His saying: ﴿Al-Mutaṭahhirīn﴾

Allāh's Names and Attributes that were mentioned in this Āyah are among those that preceded.

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 وَقَوْلُهُ: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

And His saying: ﴿Say: "If you indeed love Allāh, then follow me; Allāh will love you..."﴾ (Āl 'Imrān 3: 31)

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The Fifth Āyah:

"And His saying:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

﴿Say: "If you indeed love Allāh, then follow me; Allāh will love you..."﴾ (Āl 'Imrān 3: 31)

The scholars among the *Salaf* (pious predecessors) called this Āyah "the Āyah of trial"; meaning - test, because when some people claimed that they loved Allāh, Allāh commanded His Prophet ﷺ to say to them: ﴿If you indeed love Allāh, then follow me﴾ This is a challenge to all those

who claim to love Allāh, to say to them: "If you are sincere in loving Allāh, follow the Messenger."

So whoever initiates something new in the religion of the Messenger of Allāh, and said: "I love Allāh and His Messenger by what I innovated." We say to him: "This is a lie. If your love is sincere, then you would follow the Messenger ﷺ and you would not put yourself before him by introducing what is not from his religion into his *Sharī'ah*. Everyone who follows the Messenger of Allāh ﷺ most, then he is the most beloved to Allāh.

If he loves Allāh and establishes His worship, Allāh, the Exalted, loves him. Rather, Allāh, the Mighty and Sublime, will give him more than his own works. Allāh, the Exalted, said - in the *Ḥadīth Qudsī*: "He who remembers Me to himself, I remember him to Myself." And Allāh's Self is more magnificent than our selves; "And he who remembers Me in an assembly, I remember him in an assembly better than it." And also in the *Ḥadīth*, whoever draws near to Him by a hand-span, He draws nearer to him by a forearm's length, and he who draws nearer to Him by a forearm's length, He draws nearer to him open arm's length. He who draws nearer to Allāh walking, Allāh approaches him quickly."^[1]

Therefore, what Allāh, the Mighty and Sublime gives, and His reward, is greater than your own works.

And the Names and Attributes mentioned in this Āyah are among those which have preceded.

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^[1] Reported by Al-Bukhārī (7405) and Muslim (2675) from Abū Hurairah, may Allāh be pleased with him.

وَقَوْلُهُ: ﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

And His saying: ﴿Allāh will bring a people whom He will love, and they will love Him...﴾ (Al-Mā'idah 5:54)



The Sixth Āyah:

﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

﴿Allāh will bring a people whom He will love, and they will love Him...﴾ (Al-Mā'idah 5:54)

This is a follow up to the conditional clause that precedes, wherein He says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

﴿O you who believe! Whoever from among you turns back from his religion, Allāh will bring a people whom He will love and they will love Him﴾

That is, if you turn back from the religion of Allāh, that will not harm Allāh in any way;

﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

﴿Allāh will bring a people whom He will love, and they will love Him...﴾ (Al-Mā'idah 5:54)

This is like His statement:

﴿وَلَنْ تَنَالُوا يَسْتَبَدِلَ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿And if you turn away, He will exchange you for some other people, and they will not be your likes﴾ (Muḥammad 47:38)

- ❖ Whoever turns back from the religion of Allāh, Allāh is not concerned, because He, the Exalted, has no need of him. Rather, He will eliminate him, and bring one who is better than him. ﴿Allāh will soon bring a people﴾ instead of them, ﴿He will love them and they will love Him.﴾ If they love Allāh, and He loves them, they will abide in His obedience.

The completion of the Āyah;

﴿أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ﴾

﴿Humble towards the believers, stern towards the disbelievers﴾ (Al-Mā'idah 5:54).

They are humble before the believers, they lower their wings and are lenient with the believers, and they are peaceful with each other. But to the disbelievers, they are stern and strong. They never exhibit submissiveness before the disbelievers.

The Messenger ﷺ taught us that: "If you meet them on a path, constrain them to the narrowest part of it (the path)."^[1] If the Jews and the Christians meet you, even if they are a thousand and you are just ten, we will make things difficult for this group. We will not give way to them, we will rather force them to its narrows. We will show them the might of this religion, not ourselves - because we are human beings, and they are human beings - such that it becomes clear to them that the religion of Islam is dominant, and he who adheres to it is the mighty one.

﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

﴿Struggling in the Cause of Allāh, and never fearing

^[1] Reported by Muslim (2167) from Abū Hurairah, may Allāh be pleased with him.

the blame of the blamers» (Al-Mā'idah 5:54).

They perform *Jihād* in the Cause of Allāh; everyone who opposes the religion of Allāh among the disbelievers, the rebellious, the heretics, and the apostates, they perform *Jihād* against them. They fight everyone with the weapons they deserve. Whoever fights them with iron and fire, they fight him with iron and fire. Whoever fights them with debate and arguments, they argue with him with the like of that. They struggle for Allāh with every type of *Jihād*.

- ❖ «And never fearing the blame of the blamers», they do not fear the blame of the people. They speak the truth, even if it is against themselves. But they employ wisdom in this *Jihād*; and they aspire to achieve the goal. If they see that the *Da'wah* demands some delay in some matters, they delay. If they see that doing *Da'wah* demands leniency in some situations, they use it, because they want to reach a particular goal, and the means (employed) are according to what the situation demands.
- ❖ Then Allāh, the Exalted, says:

﴿ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

«That is the grace of Allāh which He bestows on whom He wills and Allāh is All-Sufficient for His is Creatures' needs, All-Knower» (Al-Mā'idah 5:54)

This *Āyah* Names and Attributes of Allāh that preceded, with the addition that Allāh, the Exalted, is beloved.



وَقَوْلُهُ: ﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَنٌ مَّرْصُومٌ﴾

And His saying: «Verily, Allāh loves those who fight in His Cause in ranks, as if they were a structure, consolidated.» (Aṣ-Ṣaff 61:4).



The Seventh Āyah: His saying:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَنٌ مَّرْصُومٌ﴾

«Verily, Allāh loves those who fight in His Cause in ranks, as if they were a structure, consolidated.» (Aṣ-Ṣaff 61:4)

- ❖ This *Āyah* is from *Sūrat Aṣ-Ṣaff*, which in reality is the *Sūrah* of *Al-Jihād*, because Allāh, the Exalted, begins it with praise for those who fight in His Cause, then He calls to *Jihād* at the end of it. Then, between that, He mentions that Allāh will make His religion dominant over all other religions, even though the polytheists detest that.
- ❖ «Verily, Allāh loves those who fight in His Cause in ranks»: no one advances ahead of others, nor lags behind, even in *Jihād*.

The *Ṣalāh* is a minor *Jihād*, in it is a leader whose following is compulsory, if you do not follow him, your *Ṣalāh* becomes invalid. The Prophet ﷺ said: "Does he who raises his head before the *Imām* not fear that Allāh will change his head into the head of a donkey, or make his appearance

into the appearance of a donkey?"^[1] And the rows in the Ṣalāh are like the ranks in Jihād. The Messenger ﷺ would arrange them for Jihād as he would arrange them for Ṣalāh. ﴿As if they were a structure﴾, and a structure, as said by the Messenger ﷺ, "...each part supports the other."^[2] Each part clings to the other, and as such, He said: ﴿as if they were a structure, consolidated﴾. It is not like being separated; So Al-Marṣūṣ is firm, clinging together.

These people, whom Allāh attaches love to because of their deeds, have a number of qualities.

Firstly: They fight, so they do not lean on residing, indifference, indolence and inactivity which weakens matters of the religion and the worldly life.

Secondly: Al-Ikhlāṣ (Sincerity of intent) based on His saying ﴿in His Cause﴾

Thirdly: One supports the other, based on His saying: ﴿in rows﴾.

Fourthly: That they are like a building, and a building is an invulnerable fortress.

Fifthly: Whatever tears at them, it cannot penetrate into them, based on His word ﴿consolidated﴾.

Allāh attaches love to these people based on these five qualities.



^[1] Reported by Al-Bukhārī (691) and Muslim (427) from Abū Hurairah, may Allāh be pleased with him.

^[2] Based on what is reported by Al-Bukhārī (6026), Muslim (2585) from Abū Mūsā Al-Ash'arī, may Allāh be pleased with him, from the Prophet (S) who said: "A believer is to a believer like a structure; one part strengthens the other." Then he interlaced his fingers.

وَقَوْلُهُ: ﴿وَهُوَ الْغَفُورُ الْودُودُ﴾

And His saying: ﴿And He is Al-Ghafūr, Al-Wadūd.﴾ (Al-Burūj 85:14)



The Eighth Āyah: His saying:

﴿وَهُوَ الْغَفُورُ الْودُودُ﴾

﴿And He is Al-Ghafūr, Al-Wadūd.﴾ (Al-Burūj 85:14)

- ❖ ﴿Al-Ghafūr﴾: The One Who covers the sins of His servants and overlooks them.
- ❖ ﴿Al-Wadūd﴾: It is derived from Al-Wadd, and that is pure love. It carries the meaning; "Wāddin" (loving) and the meaning "Mawdūd" (beloved), because He, the Mighty and Sublime, loves and is loved. As He, the Exalted, said:

﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

﴿Allāh will bring a people whom He will love, and they will love Him...﴾ (Al-Mā'idah 5:54)

Allāh, the Mighty and Sublime, is, therefore, loving and He is beloved. He loves His Awliyā' and His Awliyā' love Him.^[1] They love reaching Him, His Paradise and His Pleasure.

In this Āyah are two Names of Allāh: Al-Ghafūr and Al-Wadūd (The One full of love) and two attributes: forgiveness and love.

^[1] (Translation note): See the *Shaikh's* explanation of Awliyā' that appears near the end of the text.

I wish that the author had added a ninth *Āyah* regarding the love, and that about *Al-Khullah*, due to His saying:

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

﴿And Allāh took Ibrāhīm as a *Khalīl*﴾ (An-Nisā' 4:125).

Al-Khalīl is he who is at the highest rank of love. So *Al-Khullah*, is the highest kind of love; because *Al-Khalīl* is the one whose love reaches to the inner most depths of the heart and permeates passages of its veins. No type of love is ever above *Al-Khullah*. Describing his beloved, one poet said:

*You have indeed permeated the passage of the soul in me.
And with this the *Khalīl* is named a *Khalīl*.*

The Prophet ﷺ loved all his Companions, but he never took any of them as a *Khalīl*. While addressing the people, the Prophet ﷺ said: "If I were to have taken anyone from my Ummah as a *Khalīl*, I would have chosen Abū Bakr."^[1]

Therefore Abū Bakr is the most beloved of all people to him, but his love did not reach the status of *Al-Khullah*, because he did not take anyone as his *Khalīl*, but there was the brotherhood of Islam, and its love.

But in the case of *Al-Khullah*, that was between him and his Lord. The Prophet ﷺ said: "Indeed Allāh has taken me as a *Khalīl* just as He took Ibrāhīm as a *Khalīl*."^[2]

We do not know of *Al-Khullah* being affirmed for any human aside from these two people. They are Ibrāhīm and Muḥammad, may the *Ṣalāh* and *Salām* be upon them both,

[1] Reported by Al-Bukhārī (2356) and Muslim (2383)

[2] Reported by Muslim (532) from Jundab bin 'Abdullāh, may Allāh be pleased with him.

based upon the saying of the Prophet ﷺ: "Indeed Allāh has taken me as a *Khalīl* just as He took Ibrāhīm as a *Khalīl*."

And this *Khullah* is an Attribute among the Attributes of Allāh, the Mighty and Sublime, because it is the highest type of love, and its status is *Tawqīfiyyah* - it is not possible to affirm that anyone among the human beings is a *Khalīl* except with an evidence, not even among the Prophets, may the *Ṣalāh* and *Salām* be upon them, except these two honorable Messengers; for these two are the *Khalīls* of Allāh, the Mighty and Sublime.

This *Āyah*: ﴿And Allāh took Ibrāhīm as a *Khalīl*﴾ is the evidence cited by the one who executed Al-Ja'd bin Dirham, the head of the denying *Jahmiyyah*; the first thing he denied was when he said: "Allāh never took Ibrāhīm as a *Khalīl*. He never Spoke directly to Mūsa"!! So, Khālīd bin 'Abdullāh Al-Qasrī,^[1] may Allāh have mercy upon him, executed him when he brought him out in shackles on the day of 'Īd Al-Adḥā, and addressed the people saying: "O people! Sacrifice your *Udḥiyyah*! May Allāh accept your animal sacrifices, I am using Al-Ja'd bin Dirham from my *Udḥiyyah*, because he claimed that Allāh

[1] Adh-Dhahabī said: "The great *Amīr*, Abū Al-Haitham Khālīd bin 'Abdullāh bin Yazīd bin Asad bin Kurz Al-Bajalī Al-Qasrī Ad-Dimashqī. He was the *Amīr* of the people of Al-'Irāq for Hishām, and before that, he was the governor of Makkah for Al-Walid bin 'Abdul-Malik, the for Sulaimān. He was generous, praiseworthy and of a high rank among the nobles, but there were some issues of *Naṣīb* that were well-known from him. 'Abdullāh bin Aḥmad bin Ḥanbal said: "I heard Ibn Ma'in saying: 'Khālīd bin 'Abdullāh Al-Qasrī, an evil person who disparaged 'Alī.'" See *As-Siyar* (5:425-432)

did not take Ibrāhīm as a *Khalīl*, and He never Spoke to Mūsa directly." He then descended and slaughtered him.^[1]

Ibn Al-Qayyim said about that:^[2]

For this purpose, Khālīd Al-Qasrī performed Udhiyyah with Ja'd

On the Day of the Slaughter of sacrificial animals

Since he said that Ibrāhīm was not His Khalīl

And Mūsa was not the close speaker

Everyone who upholds the Sunnah was grateful for the sacrifice,

Good of you for the sacrifice

Now we have *Maḥabbah* (love), *Wadd* (love), and *Khullah*. So *Al-Maḥabbah* and *Al-Wadd* are general, and *Al-Khullah* is specific to Ibrāhīm and Muḥammad.

It is obligatory upon us, when it comes to matters of the unseen, to rely upon revealed texts as evidence. But this does not prevent us from using intellectual proofs to convince those who reject the idea that *Al-Maḥabbah* is affirmed by intellectual evidence; like the *Ash'ariyyah*, they say it is never possible that *Al-Maḥabbah* be affirmed between Allāh and the worshipper. Because the intellect does not prove that. And all of what is not proven by the intellect, then it is obligatory to declare Allāh's innocence of it.

[1] It was mentioned by Al-Bukhārī in *Khalqu Af'al Al-'Ibād* (no. 12), and Ad-Dārimī in *Ar-Rad 'alal-Jahmiyyah* (17). Al-Albānī said its chain is strong in *Mukhtaṣar Al-'Ulū* (135). See *Mukhtaṣar Aṣ-Ṣawā'iq* by Ibn Al-Qayyim (3:1071).

[2] *Al-Kāfiyah Ash-Shāfiyah* by Ibn Al-Qayyim with the explanation of Ibn 'Īsa (1:50).

So we say: We affirm *Al-Maḥabbah* based upon intellectual evidences; just as it is affirmed, according to us, by evidences in revealed texts. To argue against whoever rejects that it is affirmed by the intellect, then we say - and with Allāh is the facilitation to do what is correct:

In the award of Paradise, aid, support, and other than that, for those who are obedient, there is evidence without a doubt for *Al-Maḥabbah*. We witness with our own eyes, and hear with our own ears about those who have preceded, and those to come, that Allāh, the Mighty and Sublime, supports whomever He supports among His believing servants, and He aided them and rewarded them. Is this anything other than evidence of *Al-Maḥabbah* for those He supported, aided and rewarded?

There are two questions here.

The First. How does a person attain the love of Allāh, the Mighty and Sublime? This is what every person craves for. Love is a natural matter, that a person possesses and cannot control it. That is why it is seen that the Messenger ﷺ said about justice among his wives: "This is my division regarding what I control, so do not blame me regarding that which I do not control."^[1]

The Reply: There are many means that lead to *Al-Maḥabbah*. Among them is that a person consider who created him, and who is it that has been providing him with various

[1] Reported by Aḥmad (6:144), Abū Dāwud (2134), Ibn Mājah (1971), An-Nasāī (7:64), At-Tirmidhī (1140), Ibn Hibbān (10:50), Al-Ḥākim (2:187), and he said it was *Ṣaḥīḥ*, and Adh-Dhahabī approved of it. Versions of it differ in being connected versus being *Mursal*. See *Irwā' Al-Ghalīl* (2018).

favours since he was in his mother's womb? And who is it that caused the blood to flow into your veins before you were placed on the earth, except Allāh, the Mighty and Sublime? Who is it that prevents the various harms from befalling you after all the causes of the harms have been set? Many a time you yourself witnessed dangers and harms that almost befell you when Allāh would remove them from you.

There is no doubt that this will bring about love. That is why it is related in a *Ḥadīth*: "Love Allāh for what He nourishes you with of His favours."^[1] I think that if someone gives you a pen, you will like him. If that is so, look at all the favours Allāh has granted you, they are so numerous that they cannot be counted; you will love Allāh.

That is why when a favour comes to you while you are in great need, you find your chest expanded, and you love the one who offered you the favour, and this is different than constant favours; so you must remember these favours that Allāh gives you, and also remember that Allāh favours you above many of his believing servants.

If Allāh grants you knowledge, He has favoured you with knowledge; or with worship, He has favoured you with worship; or with wealth, He has favoured you with wealth, or with family, He has favoured you with family; or with food, He has favoured you with food. There is no favour except there is one lower in rank in it. If you recognize this great favour, you will be grateful to Allāh and love Him.

[1] Reported by At-Tirmidhī (3789), Al-Ḥākim (3:150), Al-Baihaqī in *Ash-Shu'ab* (1378), Aṭ-Ṭabarānī (3:31), and Abū Nu'aim in *Al-Hilyah* (3:211). The *Ḥadīth* was declared weak by Al-Albānī in his annotation of *Fiqh As-Sirah* (23).

Among them, it is to love what Allāh loves of actions, the verbal, the physical, and those of the heart. Love that which Allāh loves, this will make you love Allāh, because Allāh will reward you for this, by putting His love in your heart. You will love Allāh if you do what He loves, and in the same way, you love whom He loves. The difference between them is clear. The latter has to do with people, while the former has to do with actions, because "what" is used for non-human beings in terms of action, places and times, and "who" is used for human beings. If you love the Prophet ﷺ; love Ibrāhīm, love Mūsa, 'Īsa and others among the Prophets, if you love the truthful ones, such as Abū Bakr, the martyrs, and others whom Allāh loves, this brings about Allāh love. This is also among the effects of Allāh's love. It is a cause and an effect.

Among them, is frequent remembrance of Allāh, such that it is always on your mind, until you are such that everytime you witness anything, it makes you think of Allāh, the Mighty and Sublime, such that your heart will always be busy with Allāh, turning away from all other than Him. This will bring about the love of Allāh, the Mighty and Sublime.

These three factors, in my view, are of the most powerful causes for Allāh's love.

The second question: What are the behavioural effects implied from what He mentioned?

The Response:

Firstly: His saying:

﴿وَأَخِينُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

﴿And do Ihsān; surely Allāh loves the Muhsinīn.﴾ (Al-Baqarah 2:195)

— dictates that we do *Ihsān*; and that we crave doing *Ihsān*, because Allāh loves it, and everything which Allāh loves, we should crave it.

Secondly: His saying

﴿وَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿And be equitable. Verily, Allāh loves those who are equitable.﴾ (Al-Hujurāt 49:9)

— dicates that we are just, and that we crave justice.

Thirdly: His saying:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿Verily, Allāh loves Al-Muttaqīn.﴾ (At-Tawbah 9:7)

— dicates that we should have *Taqwa* of Allāh, the Mighty and Sublime. We should not fear the creatures in such a way that, if someone we are shy of among the people is with us, we leave an act of disobedience, but when he is not, we commit the act of disobedience. So *Taqwa* is that we have *Taqwa* of Allāh, the Mighty and Sublime, and not worry about the people. Rectify what is between you and Allāh, and Allāh will rectify that is between you and the people.

O my brother, consider what is between you and your Lord, and do not worry about other than that;

﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا﴾

﴿Truly, Allāh defends those who believe﴾ (Al-Hajj 22:38)

Do what is determined by the *Sharī'ah*, and the end shall be yours.

Fourthly: Allāh, the Exalted, says:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ﴾

﴿Verily, Allāh loves At-Tawwābīn...﴾ (Al-Baqarah 2:222)

This demands that I frequently turn in repentance to Allāh, the Mighty and Sublime. I should frequently return to Allāh with my heart and my form. A person merely saying: "I turn in repentance to Allāh" will not really benefit, but be mindful, and say: "I turn in repentance to Allāh" while there is an act of disobedience before you, return to Allāh from it, and repent so that you can gain the love of Allāh.

﴿وَيُحِبُّ الْمُطَهِّرِينَ﴾

﴿and He loves Al-Mutaṭahhirīn.﴾ (Al-Baqarah 2:222)

When you wash filth from your garment, you should sense that Allāh loves you, because He loves those who purify themselves. If you perform *Wuḍū'*, you should sense that Allāh loves you, because you have purified yourself. If you perform *Ghusl*, you should sense that Allāh loves you, because Allāh loves those who purify themselves.

By Allāh we are heedless of these meanings; most of the time we just perform purification from filth or ritual impurity, because it is a condition for the correctness of the *Ṣalāh*, and we do it out of fear of invalidating our *Ṣalāh*. But, so often we fail to realize that this act, is a means of drawing nearer to Allāh, and a means of Allāh's love for us. If we were mindful whenever someone washes a drop of urine from his garment, that this act will bring about Allāh's love for him, we would obtain so much goodness; but we are heedless.

Fifthly: His saying:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

﴿If you indeed love Allāh, then follow me, Allāh will love you and forgive you your sins.﴾ (Āl 'Imrān 3:31).

This also demands that we have the utmost desire to follow the Prophet ﷺ, such that we completely follow his path, we do not exit from it, nor fall short in it, nor add to it, nor decrease from it.

Keeping all of this in mind will protect us from innovations, and it will protect us from neglect, and it will protect us from additions and extremism. If we are mindful of these matters, the how would our behavior, our manners, our character, and our worship be?

Sixthly: His statement:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

﴿O you who believe! Whoever from among you turns back from his religion, Allāh will bring a people whom He will love and they will love Him﴾ (Al-Mā'idah 5:54)

Due to this, we are very careful from turning back from Islam, among which is the abandonment of the Ṣalāh prayer. When we know that Allāh is threatening us that if we turn back from our religion, He will destroy us, and bring a people whom He will love, and they will love Him; and they will fulfill their obligations to their Lord, we will adhere to obeying Allāh and avoiding everything that draws close to apostasy.

Seventhly, His saying:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَنٌ مَرْصُورٌ﴾

﴿Verily, Allāh loves those who fight in His Cause in ranks, as if they were a structure, consolidated﴾ (Aṣ-Ṣaff 61:4)

When we believe in this Attribute of love, we will do these five things which it demands and requires: Fighting, not being negligent, sincerity, being in the Cause of Allāh, one of us supporting the other as if we were a building; to consolidate the tie among us like a solid structure; that we should be in rows. This demands equality of feeling so that the hearts do not disagree with one another; this is among that which strengthens affection. When a person sees somebody on his right, and someone on his left, he feels comfortable; if he is surrounded from all angles, then his determination will strengthen.

Therefore, there are three discussions based on these Āyāt.

1. The affirmation of the attribute of love with evidence from revealed texts
2. Its causes.
3. The behavioural effects of having faith in it.

As for the people of innovation those who deny it, they do not have any proof except very baseless ones. They say:

Firstly: The intellect does not not prove that.

Secondly: That love can only exist between two similar things, it can never exist between the Lord and the creature; it can exist between the creatures.

We refute them by saying: We will responded to the first, which is that the intellect does not prove that, with two

replies; one of them is through a submission, and the other by a refusal.

As for the submission, we say we submit that the intellect does not prove the attribute of love, but the revealed texts establish that, and it is an independent fact on its own. Allāh, the Mighty and Exalted, says:

﴿وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

﴿And we have sent down to you the Book (the Quran) as an exposition of everything﴾ (An-Nahl 16:89).

Since it is an exposition, then it is an evidence all by itself. The lack of a particular proof does not necessarily mean the absence of what is being proven; because there could be a number of proofs for what is being proven, whether sensory or abstract. As for the sensory; such as a city which has a number of roads leading to it, if we miss a road, we enter through the second road. As for the abstract; many a ruling has a number of proofs. The obligation of purification before the Ṣalāh, for example has many proofs.

Therefore, if you say that the intellect does not prove the affirmation of love between the Creator and the creature, the revealed texts prove it with the strongest of proofs and the most evident exposition.

The second response: The refusal; that is we refuse the claim that the intellect does not prove it. We say, rather the intellect does prove the affirmation of love between the Creator and the creature as preceded.

As for your saying that the love cannot exist between two similar things, it is enough to say your claim is not acceptable since the basic fact is that it is not established. We say your claim that it cannot exist except between two similar beings is impossible. Rather it exists between two

dissimilar beings. For example, somebody has an old watch which never develops any fault nor stops functioning. You will find him loving it. And supposing that he has another which consumes half of his time repairing it. You will find that he detests it. Also, you find that beasts love, and they are loved.

So we, and all praise is due to Allāh, affirm that there is love between Allāh and His servants.

وَقَوْلُهُ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ وَقَوْلُهُ: ﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

And His saying: ﴿In the Name of Allāh, Ar-Rahmān, Ar-Rahīm﴾ (An-Naml 27:30). ﴿Our Lord! You encompass all things in mercy and knowledge.﴾ (Ghāfir 40:7)

● The Attribute of Mercy

The Commentary

These Āyāt affirm the Attribute of mercy:

The first Āyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿In the Name of Allāh, Ar-Rahmān, Ar-Rahīm﴾ (An-Naml 27:30).

The author cited this *Āyah* to establish a ruling; it is not an introduction to what comes after it. The commentary on the *Basmalah* (the saying: In the Name of Allāh, *Ar-Raḥmān*, *Ar-Raḥīm*) preceded. Therefore, there is no need to repeat it.

In it are three of Allāh's Names: Allāh, *Ar-Raḥmān*, and *Ar-Raḥīm*, and from his Attributes are: *Al-Ulūhiyyah* (divinity) and *Ar-Raḥmah* (mercy).

The second *Āyah*:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

«Our Lord! You encompass all things in mercy and knowledge» (Ghāfir 40:7)

This is the saying of the Angels:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

«Those (Angels) who bear the Throne, and those around it, glorify the praises of their Lord, and believe in Him and ask for forgiveness for those who believe, saying: "Our Lord! You encompass all things in mercy and knowledge, so forgive those who repent and follow your way, and save them from the torment of the blazing Fire!» (Ghāfir 40:7).

How magnificent faith is! And how magnificent are its benefits! The Angels around the Throne who bear it, pray to Allāh for the believers.

- ❖ His statement: «Our Lord! You encompass all things in mercy and knowledge» shows that everything that the knowledge of Allāh reaches – and it reaches all things – then His mercy reaches it. For Allāh

coupled them in the decree: «Our Lord! You encompass all things in mercy and knowledge»

This is a general mercy that covers all the creatures even the disbelievers, because Allāh coupled this mercy with knowledge. And everything which the knowledge of Allāh reaches – and the knowledge of Allāh reaches all things – then His mercy has reached it. So just as He knows the disbeliever, He has mercy on the disbeliever as well.

However, the mercy for the disbeliever is physically, bodily, worldly, and highly confined compared to the mercy bestowed upon the believer. The one who provides for the disbeliever is Allāh; He is the One who provides him with food, drink, clothing, shelter and a spouse, and other than that.

As for the believers, their mercy is more special, and more tremendous, because it is a mercy of faith, religion, as well as worldly. That is why you find the believers better in condition than the disbelievers, even in the matters of the world, because Allāh says:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً﴾

«Whoever works righteousness – whether male or female – while he is a true believer, verily to him, We will give a good life!» (An-Nahl 16:97).

This good life is missing for the disbeliever. Their life is like that of the beasts. When he is satiated, he defecates, but when he does not get enough to eat, he sits down and begins to shout. That is how these disbelievers are. When they are full, they become pompous, or else they sit down and begin to shout! They do not benefit from their life. But as for the believer, if harm befalls him, he perseveres and has hopes for reward from Allāh, the Mighty and Sublime.

If (on the other hand), a good thing happens to him, he is grateful, he is in goodness in this, and in that. And his heart is open, tranquil, accepting the decree and the will (of Allāh). He is not anxious during a trial, nor arrogant when favored with blessings; rather he is balanced, upright, and moderate. This is the difference between the mercy for this one and the mercy for that one.

But unfortunately O brothers, there are thousands of us those who wish to surpass the caravans of the disbelievers in the world, so much that they make this world their sole target. If they are given, they become pleased. If they are not given, then they become angry. These people, no matter what they have of this worldly affluence, they are still in a Hell. They never tasted the sweetness of this world. The one who tastes the sweetness is he who believes in Allāh and does righteous deeds.

That is why one of the *Salaf* (pious predecessors) said: "By Allāh, if the kings or the princes knew what we experience (of enjoyment), they would have fought us for it with the swords, because what obstructed them from these favors is the rebelliousness (against Allāh), the disobedience (against Allāh), and reliance on the world, and that this is the greatest of their concern and the extent of their knowledge."

Among Allāh's Attributes included in this *Āyah* are: *Ar-Rubūbiyyah* (Lordship) and encompassing mercy and knowledge.



وَقَوْلُهُ : ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ وَقَوْلُهُ : ﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

And His saying: ﴿And He is especially Merciful (Raḥīmān) with the believers﴾ (Al-Aḥzāb 33:43). ﴿Our Lord! You encompass all things in mercy and knowledge﴾ (Ghāfir 40:7)



The third *Āyah*:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

﴿And He is especially Merciful (Raḥīmān) with the believers﴾ (Al-Aḥzāb 33:43).

- ❖ ﴿With the believers﴾; is attached to Raḥīmān, and bringing forward that upon which an action is directed, is evidence for restriction, and as such, the meaning of the *Āyah*: "He is especially Merciful with the believers, and not to other than them." But how do we harmonize between this *Āyah*, and the one before it:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

﴿Our Lord! You encompass all things in mercy and knowledge﴾ (Ghāfir 40:7)

We say: The mercy here is not the mercy there. This is a specific mercy that has to do with the mercy of the Hereafter, which the disbelievers cannot earn, unlike the first one. This is the way of harmonizing between them. Or else, mercy is for everyone, but there is a difference between mercy that is specific and mercy that is general.

Mercy is among Allāh's Attributes included in the Āyah, and among the behavioral aspects, there is the encouragement for having faith.

وَقَوْلُهُ: ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

And His saying: *«And My mercy encompasses all things»* (Al-A'rāf 7:156).

The fourth Āyah:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

«And My mercy encompasses all things» (Al-A'rāf 7:156).

He, Majestic is His Majesty, says, praising and glorifying Himself: *«And My mercy encompasses all things»* He praised Himself, the Mighty and Sublime, in that His mercy encompasses everything inhabiting the heavens and the earth. We say here what we said about the second Āyah; so refer to that.

وَقَوْلُهُ: ﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

And His saying: *«Your Lord has written Mercy for Himself»* (Al-An'ām 6:54).

The fifth Āyah:

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

«Your Lord has written Mercy for Himself» (Al-An'ām 6:54).

- ❖ *«Written»*; meaning He prescribed Mercy for Himself. Allāh, the Mighty and Sublime, in His magnanimity, His grace, and His generosity, prescribed mercy for Himself, and gave His Mercy precedence over His wrath.

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ﴾

«And if Allāh were to punish the people for that which they earned, He would not leave a moving creature on its (the earth's) surface» (Fāṭir 35:45).

But His forbearance and mercy make Him leave the creation to its appointed time.

And from His Mercy is what He mentioned in His saying:

﴿أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ﴾

«So that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Ghafūrun Raḥīm (Oft-Forgiving, Most Merciful)» (Al-An'ām 6:54).

This is from His Mercy.

- ❖ *«Evil»* is an indefinite noun related in the context of condition, it therefore encompasses all evils, even *Shirk*.

- ❖ *«In ignorance»*: meaning out of foolishness. What is intended by it here is not a lack of knowledge; but foolishness is lack of wisdom, because everyone who disobeys Allāh has disobeyed Him out ignorance, foolishness, and a lack of wisdom.
- ❖ *«And thereafter repents and does righteous good deeds, then surely, He is Ghafūrun Raḥīm (Oft-Forgiving, Most Merciful)»* He forgives his sin and has mercy with him.

He did not end the *Āyah* with this, except for the reason that the repenting sinner will earn forgiveness and mercy. This is from His Mercy which He prescribed for Himself; if not, justice would demand that He punish him for his sin, and reward him for his righteous deeds.

If a man commits sins for fifty days, then he repents and does righteous deeds for fifty days, then what is just is that we give him the punishment for the fifty days, and the reward for the fifty days of good deeds. But Allāh, the Mighty and Sublime, prescribed Mercy upon Himself. All of the fifty days of sins will be erased, and they will vanish within a period of time. He added to that;

﴿فَأُولَٰئِكَ يَبْدُلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾

«For those Allāh will change their sins into good deeds»
(Al-Furqān 25:70)

The previous sins will be converted into rewards for good deeds, because every sin has been repented from, and every act of repentance brings a reward. By this, the effect of His statement becomes clear:

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ﴾

«Your Lord has written Mercy for Himself» (Al-An'ām 6:54).

Among the Attributes of Allāh included in this *Āyah* are: *Ar-Rubūbiyyah* (Lordship), making matters obligatory, and mercy.

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﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

«And He is Al-Ghafūr, Al-Raḥīm» (Yūnus 10:107).

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The sixth *Āyah*:

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

«And He is Al-Ghafūr, Al-Raḥīm» (Yūnus 10:107).

Allāh, the Mighty and Sublime, is the *Al-Ghafūr*, *Ar-Raḥīm*. He, the Mighty and Sublime, combines between these two Names, because the punishment for a sin is withdrawn due to the pardon, and with mercy, the desire is achieved. And a person is in need of both of these. He is in need of being pardoned, to be saved from his sins, and he is in need of mercy, by which he will be successful in the fulfillment of his desire.

- ❖ *«Al-Ghafūr»* is a form indicating extensiveness,^[1] derived from *Al-Ghafar* (pardon) which is the cover, with protection. Because it is derived from *Al-Mighfar* (helmet). And a helmet is something which is put on head while fighting to protect from an arrow. There are the two benefits derived from this helmet, they are that it shields the head and it brings protection. Therefore, *Al-Ghafūr* is He who covers up the sins of

^[1] (Translation note): See the *Shaikh's* explanation of "*Ar-Raḥīmān*" at the beginning of the text.

His servants and protects them from the evil of their sins, by pardoning them.

What is confirmed in the *Ṣaḥīḥ* points to this: "Allāh, the Mighty and Sublime, shall be alone with His servant on the Day of Judgment, and make him acknowledge his sins, saying: 'You did such-and-such; you did such-and-such' until he admits that. Allāh, the Mighty and Sublime, will then say to him. 'I have covered them up for you in the world, and I pardon you for them today.'"^[1]

- ❖ As for *Ar-Raḥīm*; then He is the possessor of the encompassing mercy, and the discussion about that preceded.

And among the Names included in the *Āyah* are; *Al-Ghafūr* and *Ar-Raḥīm*. And among the Attributes: *Al-Maghfirah* (pardon), and *Ar-Raḥmah* (mercy).

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﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿But Allāh is the best to guard, and He is the Most Merciful of those who show mercy﴾ (Yūsuf 12:64)

^[1] Based on the report of Al-Bukhārī (2441), Muslim (2768) from Ibn 'Umar, may Allāh be pleased with him, who said: "The Prophet ﷺ said: 'Allāh shall bring the believer close, and cover him with His Screen, and say, 'Do you realize such-and-such sin?' 'Do you realize such-and-such sin?' He will say, 'Yes, my Lord' until when he is made to acknowledge his sins, and thinks he is destroyed, He will say: 'I have concealed it for you in the world, and forgiven you for it today.'"

The seventh Āyah:

﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿But Allāh is the best to guard, and He is the Most Merciful of those who show mercy﴾ (Yūsuf 12:64)

Ya'qūb said this, when he sent the blood-brother of Yūsuf with his other sons, because Yūsuf, may the *Ṣalāḥ* and *Salām* be upon him, said: "You will not be granted measure when you return, unless you bring your brother along with you." They told their father of this message, and due to this necessity; he sent him along with them, and said this during his farewell. He said:

﴿هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿Can I entrust him to you, except as I entrusted his brother to you aforetime, but Allāh is the best to guard, and He is the Most Merciful of those who show mercy﴾ (Yūsuf 12:64.)

— meaning: You can never protect him, but Allāh is the one who will guard him.

- ❖ The evidence in the *Āyah* here, is His saying: ﴿and He is the Most Merciful of those who show mercy﴾ because it affirms Mercy for Allāh, the Mighty and Sublime. Rather, He clarified that He is the Most Merciful of those who show mercy. If the mercy of all creatures was gathered together, the Mercy of Allāh will be stronger and greater. The greatest mercy a creature would show another is that of the mother to her child, because the mercy the mother shows for her child is never equalled by any other. Even the father, in most cases, he does not have mercy with his

children as their mother does.

A woman came seeking her child amongst the captives, and when she saw him, she held him with affection, holding him to her chest in the presence of people and the Messenger of Allāh ﷺ. Then, the Prophet ﷺ said: "Do you think that this woman would cast her child into the fire."

They said, "No O Messenger of Allāh." He said: "Allāh is more Merciful with His servants than she is with her son."^[1]

Exalted is His Majesty; and Mighty is His Sovereignty and Authority.

If all the mercy of all who show mercy was combined, then it would still be nothing compared to Allāh's Mercy.

What proves this for you, is that Allāh, the Mighty and Sublime - created hundred forms of mercy, and put just one of them in this world with which all the creations show mercy to one another.^[2]

All creation show mercy to one another, beasts and humans; that is why you see a defiant she-camel raising her leg for her child, for fear of hurting it while suckling it, so that it can feed it with ease. And in the same way,

^[1] Reported by Al-Bukhārī (5999), Muslim (2754) from 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him.

^[2] Based upon the report of Al-Bukhārī (6000) and Muslim (2752), from Abū Hurairah, may Allāh be pleased with him, he said: "I heard Allāh's Messenger ﷺ saying: 'Allāh made one hundred portions of mercy; so He kept ninety-nine kinds of mercy with Him, and sent one portion to the earth. So from that portion, the creatures show mercy, such that even the beast lifts up its hoof for its child, fearing that it would be struck by it.'"

you find that a ferocious predator guards its offspring. And if somebody enters into it in its den with its offspring, it attacks him to defend them until it drives him away from its offspring.

The affirmation of the Mercy of Allāh, the Exalted, is proven in the Book, the *Sunnah*, *Ijmā'*, and by the intellect.

As for the Book, affirmation of the mercy comes from various angles. Sometimes by the mention of a Name, such as His saying:

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿And He Al-Ghafūr, Ar-Raḥīm﴾ (Yūnus 10:107)

And sometimes with an Attribute, as His saying:

﴿وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ﴾

﴿And Your Lord is Al-Ghafūr, Owner of Ar-Raḥmah (mercy)﴾ (Al-Kahf 18:58)

and sometimes by an action, as in His saying:

﴿يَعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ﴾

﴿He punishes whom He wills, and shows mercy to whom He wills﴾ (Al-'Ankabūt 29:21)

and sometimes by using a noun showing superiority, as in His saying:

﴿وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿And He is the Most Merciful of those who show mercy﴾ (Yūsuf 12:64).

And similar to this is mentioned, in the *Sunnah*.

As for the intellectual proofs affirming mercy for Allāh, the Exalted; among them is what we see of many good things

that result from the command of Allāh, the Mighty and Sublime. Among them is the great deal of harm that we see ward off on the command of Allāh. All of these indicates the mercy of Allāh, intellectually.

When people are experiencing drought and famine; the earth suffers from drought while the heavens are dry; there is no rain, no plants sprout; then Allāh sends down the rain, and the earth begins to grow, the cattle eat to their full, and the people drink the water. Even the average person who does not study, if you ask him: "What is this from?" He would reply: "This is Allāh's mercy." No one would ever doubt this.

So the Mercy of Allāh, the Mighty and Sublime, is affirmed by evidences in revealed texts, and intellectual evidence.

The *'Ash'ariyyah* and others among the people of *Ta'ṭīl* (denial) reject describing Allāh, the Exalted with mercy. They said that this is because the intellect does not prove that. Secondly: They said that to show mercy is to be soft, weak, tranquil toward the one being shown the mercy, and this does not befit Allāh, the Mighty and Sublime, because Allāh is greater than to behave with such mercy, and it is not possible for Allāh to show mercy!! They said that the meaning of *Ar-Raḥmah* is either the want for *Iḥsān* (beneficence), or it is *Iḥsān* (beneficence) itself. That it is; either it is favor, or the want to grant favor.

Now consider how they negated this magnificent Attribute, which all the believers hope in and long for. If you ask anyone; what do you want? He will reply: "I want the mercy of Allāh."

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

«Verily, Allāh's mercy is near unto Al-Muḥsinīn» (*Al-A'raf* 7:56).

They reject this, they said it is not possible that Allāh be described with mercy!

We refute their position from two angles: A submission, and a refutation.

The submission is that we say, supposing that the intellect does not prove that, but the revealed texts prove it, then it is affirmed by another proof. And the general rule with every sane person is that the lack of a particular proof does not necessarily mean that what is being proven does not exist. Because it may be affirmed by another evidence. Thus, supposing that *Ar-Raḥmah* is not affirmed by the intellect, yet it has been affirmed by revealed texts, and how many things are affirmed by numerous proofs!

As for the refutation; we say: Your statement that the intellect does not prove *Ar-Raḥmah* is false. Rather, the intellect proves *Ar-Raḥmah*. These favors that are witnessed and heard about, and these thwarted dangers, what is their cause? Their cause is *Ar-Raḥmah* without a doubt! Had Allāh not shown His mercy on the servants, He would not give them favors and protect them from dangers. This is a widely witnessed matter, the elite and the average witness it. An average person in his shop or in his market knows that these favors are the result of Allāh's mercy!

What is amazing is that these people affirm the Attribute of *Al-Irādah* (want, objective, volition) via *Takhṣīs* (particularization, or individualization). They said *Al-Irādah* is affirmed for Allāh, the Exalted, by revealed texts, and the intellect. With the textual proof, it is very clear; and with the intellect, because *Takhṣīs* proves *Al-Irādah*.

The meaning of *Takhṣīs*, is that the particularization of how the various creatures would be, proves *Al-Irādah* (want, objective, volition). The heavens are heavens, the earths are earths, these are stars, this is the Sun, all of these things are

different by means of *Al-Irādah*; Allāh wanted that to be the heavens, and it was, and that this would be the earth, and it was, and that a star should be a star, and it was, etc.

So *Takhsīs* - they say - is evidence for *Al-Irādah*, because if there was no *Irādah* (want, objective, volition) then all things would be one.

We say to them: Glorious is Allāh, the Magnificent! This evidence for *Al-Irādah*, compared to the evidence in the claim that *Ar-Rahmah* only means favor, is weaker and less evident than the evidence that *Ar-Rahmah* only means favor; because the evidence that *Ar-Rahmah* means favor is equal, in that both the average and the elite would know it, while the evidence of *Takhsīs* for *Al-Irādah* is such that only the elite among the students of knowledge would know it; so how do you reject what is more obvious, and affirm what is more obscure? Is this anything except you contradicting yourselves?

The behavioral aspects that we benefit from these *Ayāt*:

The behavioral benefit derived here is that whenever a person knows that Allāh, the Exalted, is the Merciful, he holds on to hope in Allāh's mercy, and expects it. This belief will encourage him to do everything that leads to mercy. For example; *Al-Ihsān*. Allāh, the Exalted, says about that:

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

﴿Verily, Allāh's mercy is near unto the Muhsinīn﴾ (Al-A'rāf 7:56).

At-Taḥqīq; Allāh, the Exalted, said:

﴿فَسَاكُنْهَا لِلَّذِينَ يَنْقُوتُ الرَّكْعَةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ﴾

﴿I shall ordain for those who have Taqwa and give Zakāh; and those who believe in our Āyāt...﴾ (Al-A'rāf 7:156).

And faith; because it is among the means of earning Allāh's Mercy, as He, the Exalted, said:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

﴿And He is especially Merciful (Raḥīmān) with the believers﴾ (Al-Aḥzāb 33:43).

The stronger the faith, the closer the mercy will be to the one who has it, with the permission of Allāh, the Mighty and Sublime.

قَوْلُهُ: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

And His saying: ﴿Allāh is Pleased with them, and they are pleased with Him...﴾ (Al-Mā'idah 5:119)."

● The Attribute of Pleasure

"And His saying:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allāh is Pleased with them, and they are pleased with Him...﴾ (Al-Mā'idah 5:119)."

The Commentary

This is one of the Āyāt about *Ar-Riḍa* (pleasure). Allāh, Glorious and Exalted is He, is described with *Ar-Riḍa*

(pleasure). He is pleased with the action and the doer, meaning - Allāh's pleasure has to do with the action and the doer. As for the action, an example is His saying:

﴿وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

﴿And if you are grateful, He is pleased therewith for you﴾ (Az-Zumar 39:7).

That is; He is pleased with your gratefulness. And, as in His, the Exalted, saying:

﴿وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا﴾

﴿And I am pleased with Islam as your religion﴾ (Al-Mā'idah 5:3)

And as in the authentic *Hadīth*: "Allāh is pleased with three matters for you, and He detests three matters for you..."^[1] This pleasure has to do with the action.

And the pleasure is also with respect to the doer, as is in the *Āyah* cited by the author:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allāh is Pleased with them, and they are pleased with Him﴾ (Al-Mā'idah 5:119).

Therefore, the Pleasure of Allāh is an Attribute that is affirmed for Allāh, the Mighty and Sublime, and it is about Himself; it is not separate from Him, as the people of *Ta'tīl* (denial) claim.

If someone says to you: "Explain the meaning of pleasure to me", you will not be able to explain it, because in the

^[1] Reported by Muslim (1715) from Abū Hurairah, may Allāh be pleased with him.

case of people it is an instinct; and it is not possible for a person to describe it better and clearer than with its expression.

We, therefore say Pleasure is an Attribute of Allāh, the Mighty and Sublime, and it is a real Attribute related to His *Mashiyy'ah* (will), and it is among the Attributes of doing. He is pleased with the believers, and with those who have *Taqwa*, and with the just, and with those who are grateful. He is not pleased with the disbelievers; He is not pleased with the rebellious people, and He is not pleased with the hypocrites. So He, Glorious and Exalted is He, is pleased with some people, and He is not pleased with some people. He is pleased with some deeds and detests some deeds.

Describing Allāh with pleasure is affirmed by the evidence of revealed texts, as preceded, and with intellectual evidence. The fact that He, the Mighty and Sublime, rewards those who are obedient, and compensates them for their deeds and their obedience, is proof for *Ar-Riḍa*.

So if you say: "Using rewards - as you do - as evidence for the pleasure of Allāh, the Mighty and Sublime, is debatable, because Allāh, Glorious is He, may give the rebellious more favors than He gives to the grateful person." And this is a strong point.

But the reply to that is that His giving the rebellious person, who is insistent on His disobedience, is a trap for him, and it is not done out of pleasure.

As He, the Exalted, said:

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ○ وَأُمْلِي لَهُمْ
إِنَّ كَيْدِي مَتِينٌ﴾

﴿And those who belie Our Āyāt, we shall gradually

seize them with punishment in ways they perceive not. And I respite them, certainly My plan is strong.﴾ (Al-A'rāf 7:182-183).

And the Prophet ﷺ said: "Verily, Allāh will respite the wrongdoer, so that when He seizes him, He will not release him"

and then he recited His statement:

﴿وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾

﴿Such is the punishment of your Lord, when He seizes the towns while they are doing wrong. Verily, His punishment is painful and severe﴾ (Hūd 11:102).^[1]

And He, the Exalted, said:

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمَ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ۖ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿So when they forgot (warning) which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment of that which they were given, all of a sudden, We took them (in punishment) and Lo! They were plunged into destruction with deep regret and sorrow. So the root of the people who did wrong was cut off. And all praise is Allāh's the Lord of the worlds﴾ (Al-An'ām 6: 44,45).

As for when rewards come and the person is steadfast

^[1] Reported by Al-Bukhārī (4686) and Muslim (2583) from Abū Mūsā Al-Ash'arī, may Allāh be pleased with him.

upon obedience to Allāh, we know that the source of this is that Allāh is pleased with him.

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾

﴿And whoever kills a believer intentionally, his recompense is Jahannam to abide therein; and Allāh is angry with him, and curses him.﴾ (An-Nisā' 4:93).

- The Āyāt About the Attributes of Anger, Wrath, Displeasure, Hatred

The Commentary

The author mentioned five Āyāt about these Attributes:

The first Āyah:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾

﴿And whoever kills a believer intentionally, his recompense is Jahannam to abide therein; and Allāh is angry with him, and curses him﴾ (An-Nisā' 4:93).

- ❖ ﴿Whoever﴾ is a conditional element implying generality.
- ❖ ﴿A believer﴾ He is whoever believes in Allāh and His Messenger, so the disbeliever and the hypocrite are

excluded from it.

However, whoever kills a disbeliever with whom there is a treaty, or who lives under protection, or has been granted security, then he is a sinner. But he does not warrant the threat mentioned in the *Āyah*.

As for the hypocrite, his blood is clearly protected as long as he does not make his hypocrisy public.

- ❖ And His saying: *﴿intentionally﴾* excludes the immature and the one who lacks sense, because these do not have any recognizable intention and objective. And it excludes the one who is mistaken, and the clarification of that case is in the *Āyah* before this.

So, He who intentionally kills a believer, this recompense of his, is a tremendous recompense.

- ❖ *﴿Jahannam﴾* is one of the names of the Fire
- ❖ *﴿to abide therein﴾* that is "to reside therein"
- ❖ *﴿And Allāh is angry with him﴾*, *Al-Ghaḍab* (anger) is an attribute affirmed for Allāh, the Exalted, in the manner that befits Him. And it is one of His Attributes of action.
- ❖ And *﴿and curses him﴾*: *Al-La'n* (the curse) is expulsion and being distanced from Allāh's Mercy.
- ❖ So these are the four types of punishment, and the fifth is in His saying: *﴿and a tremendous punishment is prepared for him﴾*

Five forms of punishment; one of which is enough deterrence and restraint for the one who has a heart.

However, the mention of *Al-Khalūd* (abiding) in the Fire is problematic according to the *Manhaj* (methodology) of the People of the *Sunnah*; because the punishment is to be

meted out for killing, and killing is not a form of *Kufr* (disbelief), and there is no sin that deserves *Khalūd* in Fire according to the People of the *Sunnah* except *Kufr*. And the reply to this is from a number of perspectives:

The first perspective: That this is about the disbeliever when he kills a believer.

But this view is nothing, because the recompense of the disbeliever is to abide in *Jahannam*, even if he does not kill a believer:

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۖ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا﴾

﴿Verily! Allāh cursed the disbelievers and prepared for them a flaring fire (Hell). Wherein they will abide forever and they will find neither a Walī (protector) nor a helper﴾ (Al-Aḥzāb 33:64,65).

The second perspective: That this is with regard to the one who considers the killing of a believer to be lawful, because the one who considers killing the believer to be lawful is a disbeliever!

Imām Aḥmad, was amazed with this view, and said: "How is this? If he considers it lawful to kill him, then he is a disbeliever even if he does not kill him. He is to abide in the Fire, even if he does not kill him."

So this response is also not supported.

The third perspective: That the application of this sentence is conditional; that is, his recompense is Hell, to abide therein, if He recompenses him. And there is some problem with this view.

What would be the benefit of His saying:

﴿فَجَزَاءُ جَهَنَّمَ﴾

﴿and his recompense is Jahannam﴾ (An-Nisā' 4:93)

if the meaning was "if He recompenses him?" We are now asking: "If He indeed recompenses him, is this his recompense?" If it is said yes; then the meaning turns back into him abiding in the Fire. Then the problem arises again, and we are not free of it.

These are three responses that are not safe from criticism.

The fourth perspective: That, this is a cause, but if a preventative reason is found, the cause will not result. This is as we say: Blood relation is a means of inheritance, but if the relative is a slave, he will not inherit, because of a preventing factor, which is slavery.

So we say that this action is a cause of abiding (in Hell), but if the doer is a believer, he will not abide in the Fire.

But the problem still returns to us from another angle, and that is, what is the benefit of this threat?

We answer; The benefit is that a person who intentionally kills a believer, then he has done something that is a cause which he will abide in the Fire for. Now, since a preventative factor is possible; it may exist or it may not exist (in his case), so he is therefore in a very grave situation. This is why the Prophet ﷺ said: "A believer will ever enjoy expanse in his religion as long as he has not shed prohibited blood."^[1] When he sheds prohibited blood - and we seek refuge in Allāh - he may be constricted in the matter of his religion until he exits out of it.

Based on this, the threat relates to his end result; because it

^[1] Reported by Al-Bukhārī (6862) from Ibn 'Umar, may Allāh be pleased with him.

is feared that this killing may have been caused by his disbelief, hence he dies upon disbelief, so he abides (in the Fire).

So in this Āyah, with this understanding, it mentions the cause's cause; so intentionally killing is a cause that a person may die upon disbelief, and disbelief is a cause of abiding in the Fire.

I think if one considers this well, he would see that there is no problem with it.

The fifth perspective: That the meaning of *Khalūd* (abiding) is a long stay, and that what is intended is not an eternal stay, because in the Arabic language, *Khalūd* can be generally used to mean a long stay, as it is said "So-and-so is in prison forever" while prison is not eternal. And they say: "So-and-so abides like the the mountain abides." And what is known is that, the mountains;

﴿يَنْسِفُهَا رَبِّي نَسْفًا ۖ فَيَذَرُهَا قَاعًا صَفْصَفًا﴾

﴿My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level, smooth plain﴾ (Ṭā Hā 20:105,106)

This is also an easy answer; it does not cause concern. So we say that Allāh, the Mighty and Sublime, did not mention "eternally." He did not say: "to abide therein, forever" but He said "to abide therein," the meaning is that he shall stay there a very long time.

The sixth perspective: To say this is a threat of punishment, and it is possible that it not be applied, because it is a means of turning from justice to magnanimity. And turning from justice to magnanimity is honorable and praiseworthy. Based upon this, a poet said:

"And indeed if I threaten him or promise him

*I can break my threat and fulfill my promise
I threatened him with punishment,
and promised him a reward;
I can leave my threat, and fulfill my promise."*

If you tell your son: "By Allāh, if you go to the market I shall hit you with this stick." Then he went to market; when he returned, you hit him with your hand. This punishment is lighter for your son. Therefore, when Allāh, the Mighty and Sublime, threatens the one who kills with this threat of punishment, and then He pardons him, this is generosity.

But in reality, there is something of a problem in this; for we say if He executes the threat, the same problem still remains, and if He does not execute the threat, then there is no benefit it being mentioned.

These are the six perspectives for the response about this *Āyah*. The closest (to correctness) is the fifth one, then the fourth.

An Issue

If the killer repents, is he still liable to this threat? The answer is that he is not liable to the threat, according to the text of the Qur'ān; based upon His, the Exalted, saying:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ وَلَا يُزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضَاعَفْ لَهُ
الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخَلَّدُ فِيهِ مُهْكًا ۖ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ
عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا﴾

﴿And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden,

except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful﴾ (Al-Furqān 25:68-70).

This is clear, whoever repents, even from killing, Allāh, the Exalted, will change their sins into good rewards.

And in the authentic *Hadīth* regarding the story of the man from the children of Israel, who killed ninety-nine people, and Allāh put repentance in his mind. He went to a monk, and told him that he had killed ninety-nine people, could he be forgiven? The monk considered the matter to be too grave, and said: "You cannot be forgiven." So the man killed him, completing the hundredth with him. He was directed to a scholar, and told him that he had killed a hundred souls, could he be forgiven? The scholar replied: "Yes, what would prevent you from being forgiven? But this village; its inhabitants are wrong-doers, go to so-and-so village, therein are people of goodness and righteousness."

Then the man began to travel and emigrated from his village to the village whose inhabitants were people of goodness and righteousness. His death caught up with him on the way. Then the Angels of mercy and the Angels of punishment began to dispute among one another (regarding who would take his soul) until Allāh sent a judge down to them. He said, "Compare what is between the two villages, whichever of them he is closest to, he is from its inhabitants." So he was closer to the village whose inhabitants were people of righteousness. So the Angels

of mercy then took his soul.^[1]

Look at how — despite the fact that he was of the children of Israel — he was forgiven; while Allāh had placed burdens and restraints upon them which He lifted from this *Ummah*; so repentance in its case is easier. If that was for the children of Israel, how will it be for this *Ummah*?

If you say: "What do you say regarding the authentic narration from Ibn 'Abbās, may Allāh be pleased with him: 'There is no repentance for the killer.'"^[2]

Then the response is from one of these two perspectives:

1. Either Ibn 'Abbās, may Allāh be pleased with him, considers it improbable that the killer would consider repenting, and saw that he would not be guided to repent, and if he was not guided to repent, then the sin will not be removed from him; he would rather be punished for it.
 2. Or to the intent of Ibn 'Abbās, may Allāh be pleased with him, is that there is no repentance for him, with regard to the right of the slain, because the one who intentionally kills, three rights are related to him: Allāh's right, the right of the slain, and the third for the guardian of the one slain.
- A. As for the right of Allāh, there is no doubt that repentance will remove that; for His statement.

﴿قُلْ يَبْعَادَى الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾

﴿Say: "O My slaves who have transgressed against

^[1] Reported by Al-Bukhārī (3470), Muslim (2766) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

^[2] Reported by Al-Bukhārī (4764).

themselves, despair not of the mercy of Allāh; verily Allāh forgives all sins."﴾ (Az-Zumar 39:53).

This is for those who repent.

- B. As for the right of the guardian of the one slain, it will be lifted if he surrenders himself to them. If he goes to them and says: "I killed him, do whatever you like with me," they either avenge, collect the blood money, or pardon him. The right belongs to them.
- C. As for the right of the one slain, there is no way to lift it in this world. Even though what appears to me is that if he sincerely repents, even the right of the slain one will be removed; not as a form of disregarding his right, but Allāh, the Mighty and Sublime, with His grace, takes the sin of the killer, and raises the slain in status in Paradise, or pardons him of his sins, because sincere repentance leaves nothing. The generality of the *Āyah* in *Al-Furqān* corroborates this:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ...﴾

﴿And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause...﴾

Up to His saying:

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾

﴿Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds﴾ (Al-Furqān 25:68-70).

The Attributes included in this *Āyah* are *Al-Ghaḍab* (anger),

the curse, and preparation of punishment.

Of the behavioral aspects; it contains a warning against intentionally slaying a believer.

وَقَوْلُهُ: ﴿ذَلِكَ يَأْتِيهِمْ أَتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ﴾

And His saying: *That is because they followed that which Askhat Allāh (angered Allāh), and hated that which pleased Him* (Muhammad 47:28)

The second Āyah: His statement:

﴿ذَلِكَ يَأْتِيهِمْ أَتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ﴾

That is because they followed that which Askhat Allāh (angered Allāh), and hated that which pleased Him (Muhammad 47:28)

- ❖ *That*, indicating what preceded, and that which preceded is His, the Exalted, saying:

﴿فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ بِضُرُوبٍ وَجُوهَهُمْ وَأَدْبَرَهُمْ﴾
 ﴿ذَلِكَ يَأْتِيهِمْ أَتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ﴾

Then how will it be, when the Angels will take their souls at death, smiting their faces and their backs? That is because they followed that which Askhat Allāh (angered Allāh) and hated that which pleased Him (Muhammad 47:27,28).

Meaning, how will their case be during that moment, when the Angels will take their souls at death, smiting their faces and backs?

- ❖ *That* meaning, their faces and backs being beaten.
- ❖ *is because they*, meaning, the reason for it is;
- ❖ *They followed that which Askhat Allāh (angered Allāh)* that is what angered Allāh, so they became such that they would do everything that earned the wrath of Allāh, the Mighty and Sublime, be it beliefs, or statements, or actions.
- ❖ But as for that which Allāh is pleased with, their state in regard to it was, as He said: *And hated that which pleased Him.* That is, they hated whatever He is pleased with. Therefore, their result was that awful end, that at death, the Angels smote their faces and backs.

Included in this Āyah, from Allāh's Attributes, are the affirmation of *As-Sakhat* (wrath, anger) and *Ar-Rida* (pleasure). The discussion has preceded regarding the Attribute of *Ar-Rida* (pleasure), but as for (the attribute of) *As-Sakhat*, its meaning is very close to the meaning of *Al-Ghaḍab*.

﴿فَلَمَّا ءَاسَفُونَا أَنْتَقَمْنَا مِنْهُمْ﴾

So when they Āsafūnā (angered Us), We took vengeance upon them (Az-Zukhruf 43:55)

The third Āyah: His statement:

﴿فَلَمَّا ءَاسَفُونَا اَنْتَقَمْنَا مِنْهُمْ﴾

﴿So when they Āsafūnā (angered Us), We took vengeance upon them﴾ (Az-Zukhruf 43:55)

- ❖ ﴿Āsafūnā (angered Us)﴾: Meaning; angered Us, and earned Our wrath.
- ❖ ﴿When﴾ here is conditional, the verb of the condition is: ﴿Āsafūnā (angered Us)﴾, and its response is: ﴿We took vengeance upon them﴾

Therein is a rebuttal against those who interpreted anger and wrath to mean vengeance. The people of *Ta'tīl* such as the *Ash'ariyyah* and others, say: "What is intended by anger and wrath is vengeance, or the volition for vengeance." They do not interpret anger and wrath as Attributes of Allāh which He Himself is described with. They say, His wrath means His vengeance or His volition for vengeance. They either interpret *Al-Ghaḍab* to be the object of the action, that is separate from Allāh, and that is vengeance, or; as volition, which they acknowledge. They will not interpret it as an Attribute affirmed for Allāh in the real sense, in a manner that befits Him.

We say to them that anger and wrath are not vengeance. Vengeance is the result of anger and wrath, as we say: "Reward is the result of pleasure." Allāh, Glorious and Exalted is He, was wrath with these people, and angry with them, and then He took vengeance upon them. If they say that the intellect does not allow any affirmation of wrath and anger for Allāh, the Mighty and Sublime, then we answer them with what preceded about the Attribute of *Ar-Riḍa* (pleasure); because the topic is one.

And we say, rather, the intellect does prove wrath and

anger; because taking vengeance upon the criminals and punishing the disbelievers is evidence for wrath and anger, not evidence of pleasure, nor that anger and wrath are merely vengeance.

So we say: This Āyah:

﴿ءَاسَفُونَا﴾

﴿So when they Āsafūnā (angered Us)﴾

refutes you, because He made vengeance other than the anger, since the condition (when) is not the same as what is conditional (vengeance was taken).

An Issue

It remains to say: ﴿So when they Āsafūnā (angered Us)﴾; we know that the meaning of *Al-Asaf* is sorrow and remorse over a thing that happened to the one who is remorseful and cannot revert it, can Allāh, therefore be described with sadness and remorse?

The response: No! We reply about the Āyah, that the word *Al-Asaf* has two meanings:

The first meaning: ﴿*Al-Asaf*﴾ meaning sorrow, as in His, the Exalted, concerning Yaq'ūb:

﴿يَكَاسِفٌ عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ﴾

﴿"Alas, my grief for Yūsuf!" And he lost sight because of the sorrow﴾ (Yūsuf 12:84)

And *Al-Asaf* is generally used to mean wrath and anger.

The first meaning cannot be used for Allāh, the Mighty and Sublime. And the second is affirmed for Allāh; because Allāh, the Exalted described Himself with it, He said:

﴿فَلَمَّا ءَاسَفُونَا اَنْتَقَمْنَا مِنْهُمْ﴾

﴿So when they Āsafūnā (angered Us), We took vengeance upon them﴾ (Az-Zukhruf 43:55)

Included in the Āyah of Allāh's Attributes are Al-Gaḍab (anger) and vengeance; and from behavioral aspect; we derive the benefit that we should exercise caution against what angers Allāh, the Exalted...

----- ❖ ❖ ❖ -----
وَقَوْلُهُ: ﴿وَلَكِنَّ كَرِهَ اللَّهُ أُنْعَاثَهُمْ فَثَبَّطَهُمْ﴾

﴿But Allāh was displeased with them being sent, so He made them the lag behind﴾ (At-Tawbah 9:46)

The fourth Āyah:

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﴿وَلَكِنَّ كَرِهَ اللَّهُ أُنْعَاثَهُمْ فَثَبَّطَهُمْ﴾

﴿But Allāh was displeased with them being sent, so He made them the lag behind﴾ (At-Tawbah 9:46)

- ❖ Meaning by that, the hypocrites, who did not go out with the Prophet ﷺ to the military expeditions, because Allāh detested them going out with him, because their deeds were not sincerely for Him, whereas Allāh, the Exalted has no need of any partners, and because if they went out, then they were as Allāh, the Exalted, said:

﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْصَعُوا خِلَافَكُمْ يَبْغُونَكُمْ أَلْفَنَةً﴾

﴿Had they marched out with you they would have added to you nothing except disorder, and they would

have hurried about in your midst (spreading corruption) and sowing sedition among you﴾ (At-Tawbah 9:47).

Since they were not sincere and were mischief-makers, and Allāh, Glorious and Exalted is He, detests mischief-making and *Shirk*, therefore:

﴿كَرِهَ اللَّهُ أُنْعَاثَهُمْ فَثَبَّطَهُمْ﴾

﴿Allāh was displeased with them being sent, so He made them the lag behind﴾ (At-Tawbah 9:46)

Means; He made their zeal spiritless toward setting out for Jihād.

﴿وَقِيلَ أَقْعُدُوا مَعَ الْفَاعِلِينَ﴾

﴿And it was said (to them): "Sit you among those who sit (at home).﴾ (At-Tawbah 9:46)

It is said: It implies that Allāh said that this is what shall be, and it implies that some of them were telling the others: "Sit among those who sit (at home); so-and-so did not set out, so-and-so did not go out" mentioning some of those whom Allāh, the Mighty and Sublime, had excused, such as the blind and the lame. They said: "When the Prophet ﷺ returns, we will apologize to him, and he would seek forgiveness for us, and that is enough for us." It is possible that we harmonize between these two views, because if such was said to them, and they sat, they would not have stayed behind except by the decree of Allāh, Exalted is He.

In this Āyah there is the affirmation that Allāh, the Mighty and Sublime, detests, this is also affirmed in the Book and *Sunnah*. Allāh, the Exalted, said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

﴿And your Lord has decreed that you worship none but Him﴾

up to His saying:

﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا﴾

﴿All the bad aspects of these (the above mentioned things) are hateful to your Lord﴾ (Al-Isrā' 17: 38)

As it is in this Āyah which the author mentioned:

﴿وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ﴾

﴿But Allāh was displeased with them being sent, so He made them the lag behind﴾ (At-Tawbah 9:46)

The Prophet ﷺ said: "Allāh detests that you engage in 'he said, and it was said.'"^[1]

Therefore, detestation is affirmed in the Book and Sunnah; that Allāh, Exalted is He, detests.

The displeasure of Allāh, Glorious and Exalted is He, regarding a thing, can be with regard to the action, as in the Āyah:

﴿وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ﴾

﴿But Allāh was displeased with them being sent, so He made them the lag behind﴾ (At-Tawbah 9:46)

And as in His saying:

﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا﴾

﴿All the bad aspects of these (the above mentioned things) are hateful to your Lord﴾ (Al-Isrā' 17:38)

^[1] Reported by Al-Bukhārī (1477) and Muslim (1715), from Al-Mughirah bin Shu'bah, may Allāh be pleased with him.

It can be directed to the doer, as in the Ḥadīth: "When Allāh, Exalted is He, hates a servant, Jibrīl will announce: 'I hate so-and-so, therefore hate him.'"^[1]

وَقَوْلُهُ: ﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

﴿Most hateful it is with Allāh that you say that which you do not do﴾ (Aṣ-Ṣaff 61:3)

The fifth Āyah: His statement:

﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

﴿Most hateful it is with Allāh that you say that which you do not do﴾ (Aṣ-Ṣaff 61:3)

❖ ﴿Most﴾ (Kabur), meaning; tremendous.

This Āyah is the justification of the Āyah that precedes it and the explanation of its consequence:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ○ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

﴿O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do﴾ (Aṣ-Ṣaff 61:3)

^[1] Reported by Muslim (2637) from Abū Hurairah, may Allāh be pleased with him.

This is because it is from the worst of matters; that a person says what he does not do.

The meaning of this, is that if you said something and you do not do it, you fall under one of the two conditions: You are either a liar about what you said, but you are afraid of people; you therefore tell them what is not the truth. Or, you are just aggrandizing what you say to people. You command people to do it, but you do not do it, and you prohibit people from it, and you do it yourself.

Al-Maqat (hate) is among the Attributes included in this *Āyah*, and that it varies, and of the behavioral aspects is the caution against a person saying what he did not do.

وَقَوْلُهُ: ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ﴾

And his saying: *«Do they then wait for anything other than that Allāh should arrive to them with a shadow of the clouds and the Angels? (Then) the case would be already judged»* (Al-Baqarah 2:210)

- The *Āyāt* Concerning the Attributes of Coming and Arriving

The Commentary

The author, may Allāh have Mercy upon him, mentioned four *Āyāt* affirming the Attribute of coming and arriving.

The first *Āyah*: His statement:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ﴾

«Do they then wait for anything other than that Allāh should arrive to them with a shadow of the clouds and the Angels? (Then) the case would be already judged.»
(Al-Baqarah 2:210)

- ❖ Concerning His statement: *«Do they then wait...?»*, *«Hal (Do they)»*, is an interrogative element intended to express negation, meaning they do not wait. Every time that *«illā (except/other than)»* occurs after an interrogative element (in Arabic grammar) the interrogative element expresses negation. This is a (grammatical) principle. The Prophet ﷺ said: "Are you any other than a bleeding finger?"^[1]
- ❖ The meaning of *«they wait»*, here is they expect. That is, these liars do not expect anything other than that Allāh should come to them upon the shadows of the clouds, and that is on the Day of Resurrection.
- ❖ *«That Allāh should arrive to them with a shadow»* 'Fi' here means "with." It certainly does not stand for an adverb of place, because if it was used as an adverb of place, it will suppose that the shadows surround Allāh, and it is known that Allāh, the Exalted, is All-Encompassing, All-Knowing; nothing of His creatures surrounds Him. Therefore, *«fi Zulalin»* means "with a shadow" because Allāh, the Sublime and Majestic,

[1] The Prophet ﷺ said it in one of the battles while his finger bled, he said: "Are you other than a bleeding finger, and in the Cause of Allāh is that which you got." Reported by Al-Bukhārī (6146) and Muslim (1796), from Jundab bin Sufyān Al-Bajalī, may Allāh be pleased with him.

when descending to separate His slaves:

﴿وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ﴾

﴿The heaven shall be rent asunder with clouds﴾ (Al-Furqān 25:25)

White clouds; tremendous shadows; due to the coming of Allāh, Blessed is He and Exalted is He.

- ❖ **Concerning His statement:** ﴿with the shadow of the clouds﴾: ﴿Al-Ghamām﴾; the scholars say they are white clouds, as Allāh says, while mentioning His favors to the Children of Isrā'il:

﴿وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ﴾

﴿And We shaded you with clouds (Al-Ghamām)﴾ (Al-Baqarah 2:57)

The white cloud leaves the weather shining, unlike the black and the red (clouds), because there is some darkness in them. It is a more beautiful vision.

- ❖ **Concerning His statement:** ﴿And the Angels﴾; "the Angels," as the subject, is combined with the expression of Majesty (the Name) "Allāh." Meaning; "or that the Angels should arrive to them." The Angels will arrive on the Day of Resurrection, because they will descend to the earth. Those at the lowest heaven will descend, then the second, then the third, then the fourth, and like that, until the seventh, to surround the people.

This is a warning concerning this Day, which will be like this. It is a tremendous event among the events of the Day of Resurrection. Allāh warns these liars about it.



وَقَوْلُهُ: ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ﴾

﴿Do they then wait for anything other than that the Angels should arrive to them, or that your Lord should arrive, or that some of the Āyāt of your Lord should arrive!﴾ (Al-An'ām 6:158)



The second Āyah: His statement:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ﴾

﴿Do they then wait for anything other than that the Angels should arrive to them, or that your Lord should arrive, or that some of the Āyāt of your Lord should arrive!﴾ (Al-An'ām 6:158)

- ❖ **Here, we say about:** ﴿Do they then wait﴾ as we explained about the preceding Āyah; that is, these people do not expect anything except one of these situations:

Firstly:

﴿إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ﴾

﴿Other than that the Angels should arrive to them﴾

that is, to seize their souls. Allāh, Exalted is He, says:

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

﴿And if you could see when the Angels take away the

souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire" (Al-Anfāl 8:50)

Secondly:

﴿أَوْ يَأْتِي رَبُّكَ﴾

﴿Or that your Lord should arrive﴾

on the Day of Resurrection to judge among them.

Thirdly:

﴿أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ﴾

﴿Or that some of the Āyāt of your Lord should arrive!﴾

this is the rising of the sun from the west. The Prophet ﷺ explained it (the Āyah) as such.^[1]

Allāh only mentioned these three situations:

Because when the Angels descend to seize their souls, repentance will not be accepted from them, according to His, the Exalted, statement:

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ﴾

﴿And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent"﴾ (An-Nisā' 4:18)

And in the same way, when the sun rises from the west, because repentance will not be accepted, then they will not be able to find salvation from what they did.

^[1] Reported by Al-Bukhārī (4636) and Muslim (157) from Abū Hurairah, may Allāh be pleased with him.

He mentioned the third situation, between the two, because it is the period of recompense, and the period of harvesting the fruit of deeds. At that time, they will not be able to find salvation from what they did.

The focus of this Āyah and the one preceding it, is to warn these liars of allowing time to run out against them; then they will not be able to find salvation from their deeds.

وَقَوْلُهُ: ﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾ وَقَوْلُهُ: ﴿وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمِّ وَيُرَى الْمَلَائِكَةُ نَزِيرَاتٍ﴾

And His saying: ﴿Nay! When the earth is ground to powder (Dakkan, Dakkan), and your Lord comes with the Angel, in rows (Ṣaffan, Ṣaffan)﴾ (Al-Fajr 89:21,22) ﴿And (remember) the Day when the heaven shall be rent asunder with clouds, and the Angels will be sent down, descending﴾ (Al-Furqān 25:25)

The third Āyah: His statement:

﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

﴿Nay! When the earth is ground to powder (Dakkan, Dakkan), and your Lord comes with the Angel, in rows (Ṣaffan, Ṣaffan)﴾ (Al-Fajr 89:21,22)

❖ ﴿Nay!﴾, here is used for warning.

❖ His statement: ﴿Nay! When the earth is ground to powder﴾, this will happen on the Day of Resurrection.

He emphasized this grinding because of its greatness, and because it indicates that the mountains, and the mountain passes, and all other things will be ground to powder, so much that the earth will become like a tanned skin. Allāh, Exalted is He, said:

﴿فَيَذَرُهَا قَاعًا صَفْصَفًا ۝ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا﴾

﴿Then He shall leave it as a level smooth plain. You will see therein nothing crooked or curved﴾ (Tā Hā 20:106-107)

And it could imply that the repetition of the *﴿Dakkan﴾* is not for emphasis, but with the meaning; "Grounding after grounding."

- ❖ **He said:** *﴿And your Lord comes, with the Angel in rows﴾: ﴿And your Lord comes﴾*, that is, on the Day of Judgment when the earth had been ground to powder and leveled, and the people have been gathered, Allāh will come to judge among His servants.
- ❖ **His statement** *﴿and the Angel﴾* (Al-Malak): the singular noun of the Angel is used with a definite article to express generality; that is, all the Angels. Meaning; the Angels shall descend to the earth.
- ❖ *﴿In rows﴾*; that is row after row, as in the narration: "The Angels of the lowest heaven will descend in rows, and behind them are the Angels of the second heaven, and behind them are the Angels of the third heaven."^[1]

^[1] Reported by Al-Hākim (4:569-570) and he said: "The narrators of the *Ḥadīth* from each level are used as proof, 'Alī bin Jud'ān, and even though it is in *Mawqūf* form from Ibn 'Abbās, it is quite wonderful." And Adh-Dhahabī said: "Its chain is strong." And Ad-Dārimī reported it in *Ar-*

The fourth Āyah: His statement:

﴿وَيَوْمَ تَشَقُّ السَّمَاءُ بِالسَّحَابِ وَيُرْسِلُ الْمَلَائِكَةُ نَزِيرَاتٍ﴾

﴿And (remember) the Day when the heaven shall be rent asunder with clouds, and the Angels will be sent down, descending﴾ (Al-Furqān 25:25)

- ❖ Meaning, remember the Day when the heaven shall be rent asunder with the clouds.
- ❖ *﴿shall be rent asunder﴾*, meaning it shall be rent asunder, some then more, and these clouds will come out from that, with agitating smoke erupting, some sent out, then more. The heaven is rent asunder with the clouds, as it is said: "The earth is rent asunder with plants," meaning the clouds will bulge out from the heavens and break up, one after another, and that is due to the coming of Allāh, the Mighty and Sublime, to judge among His servants. It is a frightening and terrible day.
- ❖ **Concerning His statement:** *﴿And the Angels will be sent down, descending﴾*, they will descend from the heavens one by one. The Angels of the lowest heaven will first descend, then the second, then the third, and like that. In the context of this Āyah, there is no mention of Allāh's coming, but there is an implication of that, because the rending asunder of the heavens with clouds is because of His, the Exalted, coming, based on the evidence of the preceding Āyāt.

Radd 'Alā Al-Jahmiyyah (142 and 143) from Ibn 'Abbās, and Ad-Ḍaḥḥāk. In *Ad-Durr Al-Manthūr* (5:123), As-Suyūṭī attributed it to 'Abd bin Ḥumad, Ibn Abī Ad-Dunyā, Ibn Jarīr, Ibn Al-Mundhir, Ibn Abī Ḥatīm and Al-Hākim, from Ibn 'Abbās.

The author cited these four *Āyāt* to affirm an Attribute among the Attributes of Allāh; and that is His coming.

The People of the *Sunnah* and the *Jamā'ah* affirm that Allāh, Himself, shall arrive, because He, the Exalted, mentioned that about Himself. He, Glorious is He, knows best about Himself, and about others; He is more truthful in His Speech than others, and is of the best speech. His Speech is from the most perfect of all knowledge, truthfulness, exposition, and volition. Therefore, Allāh, Mighty and Sublime, wanted to explain the truth to us, He is the Most Knowledgeable, the Most Truthful and the Best in narrating.

However, a question still remains. Do we know the manner of this coming?

The Response: We do not know it because Allāh, Glorious and Exalted is He, informed us that He shall come, but He did not inform us of how He will come, and because the manner of something is not known except through witnessing it, witnessing its like, or by the report of one who is honest about it. These four are not found regarding the Attributes of Allāh, the Exalted. And when there is a lack of knowledge about the essence, then there is a lack of knowledge about the attributes. That is, its manners; thus, the essence exists in reality; and we know it. We know what the meaning of essence is, and what the meaning of the self is. In the same manner, we know the meaning of the coming, but the how of the essence, or the self, or the manner, of the coming is unknown to us. We therefore, believe that Allāh shall come, in reality, and in the manner that befits Him, which is unknown to us.

The Antagonists of the People of the *Sunnah* and the *Jamā'ah*, and the Rebuttal Against them

The people who engage in *Tahrif* and *Ta'tīl* oppose the

People of the *Sunnah* and the *Jamā'ah* concerning this Attribute. They say: "Allāh will not arrive, because if you affirm that Allāh shall arrive, you have affirmed that He is physical, and physical beings are similar."

We say this claim and analogy is false, because it opposes the texts, and He, Exalted, said:

﴿وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَّ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ﴾

﴿And verily, (either) we or you are rightly guided or in a plain error﴾ (Saba' 34:24)

If you say that this - which opposes the text - is the truth, then the text becomes false, whereas it is impossible that a text be false. But if you say the text is the truth, then this becomes false, inevitably. Then, we are asking: "What is it that would prevent Allāh, the Exalted, from arriving Himself, in the manner which He wants?" They said that the preventative factor is that if you affirm that, you have engaged in *Tamthīl*.

We say this is an error, because we know that the manner of arriving differs, even in the case of creatures. So an able-bodied person walks as if descending from a high place due to his ability, but he is not walking arrogantly, and if you like, then say he is walking arrogantly, is he like the one who walks leaning on a walking stick, who would not take another step except after being fatigued?

And arriving differs from another angle. The arrival, for example, of an important personality or a leader to a town, is not like the arrival of an ordinary person who is not recognized.

What does the person of *Ta'tīl* have to say regarding His, the Exalted, saying:

﴿وَجَاءَ رَبُّكَ﴾

﴿And your Lord comes﴾ (Al-Fajr 89:22)

And its like?

He would say that the meaning is the command of your Lord comes, because Allāh says:

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿The command, ordained by Allāh will arrive, so seek not to hasten it﴾ (An-Nahl 16:1)

So - he says - it is necessary that we interpret every form of arriving that Allāh attributes to Himself based on this *Āyah*, and we say that the meaning is the command of Allāh arrives.

Then it should be said that this evidence that you cited is one against you, not for you! If Allāh, the Exalted, meant the arrival of His command in the other *Āyāt*, then what prevents Him from saying: "His command," and when He means command, He says command, and when He does not mean command, He does not say command. This, in reality, is a proof against you, because the other *Āyāt* are not summaries, such that we could say that they are elaborated upon by this *Āyah*.

The other *Āyāt* are clear. Some of them even have distinctions which prevent the possibility that His coming means command:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ مَا يَنْتَظِرُونَ﴾

﴿Do they then wait for anything other than that the Angels should arrive to them, or that your Lord should arrive, or that some of the *Āyāt* of your Lord should arrive!﴾ (Al-An'ām 6:158)

Is it right for anyone to say: ﴿your Lord should arrive﴾ means His command, with this kind of classification?

If somebody asks: "What do you say concerning His, the Exalted, saying:

﴿فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ﴾

﴿Perhaps Allāh may bring a victory or a decision according to His Will﴾ (Al-Mā'idah 5:52)

The answer is: What is intended by that is the bringing of victory or the decision; but Allāh attributed its arrival to Himself, because it is from Him. This is a style that is known in the Arabic language. If the action of arriving is restricted with a preposition, for example, what is intended by that action of arriving is the noun, which is the object of that preposition; and when it is loosely used (without any limitation/restriction) and attributed to Allāh without any restriction, what is intended by it is the arrival of Allāh, in reality.

As for the behavioral manners which are derived from faith in the Attribute of Allāh, the Exalted, Coming and Arriving:

Its fruit is the fear of this event, and this tremendous occasion, upon which the Lord, the Mighty and Sublime, arrives to judge and separate among His servants, and the Angels descend. Nothing will remain before you except the Lord, the Mighty and Sublime, and all creation; if you do a good deed, you will be recompensed, and if you do other than that, you will definitely be recompensed for it, as the Prophet ﷺ said: "Indeed, man will be alone with Allāh, Exalted is He, he would look to his right, so he will not see anything except what he has sent forth. He will look to his left; so he will not see anything except what he has sent

forth. And he will look before him; he will not see anything except the Fire confronting his face. Therefore, protect yourselves from the Fire, even if it is with a piece of a date.”^[1]

So faith in these tremendous matters, without a doubt, will sire fright in a person, and fear of Allāh, Glorious and Exalted is He, and will make him steadfast in his religion.



وَقَوْلُهُ: ﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ﴾ ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

And His saying: *«Everything will perish save His Face.»* (Al-Qaṣaṣ 28:88) *«And the Face of your Lord full of Majesty and Honor will abide forever»* (Ar-Raḥmān 55:27)



● The Attribute of Face for Allāh, Glorious is He

The Commentary

The author, may Allāh have Mercy upon him, mentioned two Āyāt affirming the Attribute of Face for Allāh, the Exalted.

^[1] Reported by Al-Bukhārī (6539), Muslim (1016), and see the beginning of the second volume.

The first Āyah: His statement:

﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ﴾

«And the Face of your Lord full of Majesty and Honor will abide forever» (Ar-Raḥmān 55:27)

This is joined to His statement, Exalted is He:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ﴾

«Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will abide forever» (Ar-Raḥmān 55:26-27)

Therefore, some of the *Salaf* (pious predecessors) said: “It is necessary when you recite;

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

«Whatsoever is on it (the earth) will perish»

that you continue with His statement:

﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ﴾

«And the Face of your Lord full of Majesty and Honor will abide forever»

So that the imperfection of creation is clear, and the perfection of the Creator is clear and that is because they are opposites. This stands for extinction, while the other stands for eternity -

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ﴾

«Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will abide forever» (Ar-Raḥmān 55:26-27)

❖ **Concerning His statement:** *«And the Face of your Lord*

full of Majesty and Honor will abide forever.﴾; that is, it will not perish.

Al-Wajh (the Face): Its meaning is known, but its how is unknown. We do not know how the Face of Allāh, the Mighty and Sublime, is, just like the other attributes of His. But, we believe that He has a Face that is described as full of Majesty and Honor; described with magnificence and greatness and marvelous light, so much so that the Prophet ﷺ said: "His Screen is light, if He unveils it, the Sublimity of His Face will burn whatever His vision reaches in His creation."^[1]

"The Sublimity of His Face," meaning its magnificence, its Greatness, its Honor and its Light.

"Whatever His vision reaches in His creation," and His vision reaches everything. Based on this, if He unveils this Screen - the Screen of Light - from His Face - everything would be incinerated.

That is why we say: This Face is a marvelous Face; it can never be likened to the faces of the creatures. And based on this, we say that from our creed is that we affirm that Allāh has a Face, in reality, and we derive that from His, the Exalted saying:

﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

﴿And the Face of your Lord full of Majesty and Honor will abide forever﴾ (Ar-Rahmān 55:27)

And we say that this Face cannot be likened to the faces of the creatures, based on His, the Exalted, saying:

[1] Reported by Muslim (179) from Abū Mūsā Al-Ash'arī, may Allāh be pleased with him.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿There is nothing like unto Him﴾ (Ash-Shūrā 42:11)

We are ignorant of the nature of this Face, based on His, the Exalted, saying:

﴿وَلَا يَحِيطُونَ بِهِ عِلْمًا﴾

﴿And they will never encompass anything of His Knowledge﴾ (Tā Hā 20:110)

If anybody attempts to imagine the how of this, with his mind, or to discuss it with his tongue, we say (to him): You are an astray innovator, saying about Allāh what you know not. And Allāh has prohibited from saying about Him what we know not. He, the Exalted, said:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾

﴿Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāhish (great evil sins), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."﴾ (Al-A'rāf 7:33)

And He, Exalted is He, also says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْفُورًا﴾

﴿And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of

each of those you will be questioned (by Allāh)» (Al-Isrā' 17:36)

He says here: «And the Face of your Lord full of Majesty and Honor will abide forever» He attached (His) Lordship to Muḥammad ﷺ. This kind of Lordship is the most special form of Lordship, because Lordship can be general and specific. The specific one is the most special, and more special above, like Lordship of Allāh to His Messengers. Therefore the most special Lordship is the most virtuous without a doubt.

- ❖ **Concerning His statement:** «full (Dhū)»: is a description of the Face. The proof is that it is in the nominative case. If it was an Attribute of the Lord, He could have said «Dhī Al-Jalālī» (using it in a genitive case) as He said in the same chapter (Sūrah):

﴿بِذِكْرِ اسْمِ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

«Blessed be the Name of your Lord (Allāh), the Owner of Majesty and Honor» (Ar-Raḥmān 55:78)

So, when He said: «Dhū Al-Jalālī» in the nominative case, we know that it is a description of the Face.

- ❖ «Majesty (Al-Jalāl)», meaning grandeur and domination.
- ❖ «And Honor (Al-Ikrām)» is the infinitive of *Akrama* (He honored) which can be used for the verb in both active and passive voices. Therefore, Allāh, Glorified and Exalted is He, is to be honored, and the manner of honoring Him, is by obeying Him; and He honors whomever is entitled to His honor among His creatures, with the rewards He prepared for them.

He, because of His majesty, perfect power, and magnifi-

cence, is worthy of being honored and praised, Glorified and Exalted is He. The honor of each one is in accordance with who he is. So, the manner of honoring Allāh is to give Him His due regard and glorify Him in the best manner; not because He is in need of you honoring Him, but so as to favor you with reward.

The second Āyah: His statement:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

«Everything will perish save His Face» (Al-Qaṣaṣ 28:88)

His statement: «Everything will perish» that is, will vanish, as His statement:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

«Whatsoever is on it (the earth) will perish» (Ar-Raḥmān 55:26-27)

- ❖ **His statement:** «Save His Face» is equivalent to His statement:

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

«And the Face of your Lord full of Majesty and Honor will abide forever» (Ar-Raḥmān 55:27)

The meaning is that everything will become extinct and will vanish except the Face of Allāh, Exalted is He, for it will remain forever. That is why He said:

﴿لَهُ الْقَضَاءُ وَإِلَيْهِ تُرْجَعُونَ﴾

«His is the Decision, and to Him you (all) shall be returned» (Al-Qaṣaṣ 28:88)

He is the Eternal Judge, to whom people shall return for judgment among them.

It is said regarding the meaning of the *Āyah*: ﴿Everything will perish save His Face﴾, that it is; except what is done for His Face. They said the context of the *Āyah* points to that:

﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا مَّا خَرَّ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا
وَجْهَهُ﴾

﴿And invoke not any other Ilāh (god) along with Allāh, there is no Ilāh (god) except Him. Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned﴾ (Al-Qaṣaṣ 28:88)

As if He was saying: And invoke not any other god as partners with Allāh, because your deed and your joining a partner with Him will perish, meaning - be wasted and in vain - except what you do sincerely for His Face, for that will remain forever, because the good deed has a reward that will remain forever in the gardens of bliss.

However, the first meaning is more to the point and stronger.

Based on the position of those who are of the opinion that it is permissible to combine the two meanings, we say it is possible that we consider the *Āyah* with the two meanings since there is no contradiction between them; so it is interpreted in both ways. As a result, it will be said: Everything will vanish except His, the Mighty and Sublime, Face, and every deed will be in vain save what is done seeking the Face of Allāh. According to either of the two understandings, the *Āyah* contains evidence of affirmation of the Face for Allāh, the Mighty and Sublime.

It is among the Informative Attributes of His Essence that

when being used for us, refers to portions and parts. We will not say it is of the Attributes of His Essence in meaning (Al-Ma' nawīyah). If we say that we will (by that) agree with those who change the meaning by making *Tahrīf*. We do not say it is a part of Allāh, or a section of Allāh, because that will improperly stir the notion of imperfection concerning Allāh, Glorious and Exalted is He.

Besides, the people of *Tahrīf* interpret the Face of Allāh to mean His reward. They said that what is intended by the face in the *Āyah* is His reward. Everything will vanish save the reward of Allāh! They, by that, interpreted the Face - which is the Attribute of perfection - to be a creation that is clearly separate from Allāh that can vanish or exist. The reward exists after it existed not, and it is possible that it ceases to exist - if not for Allāh's promise of preserving it - it would be considered possible based on reasoning, that it is made transient; meaning - the reward. Do you now say that the Face of Allāh - with which He described Himself - is of a probable matter or a certain matter?

If they interpreted it to mean reward, it will become a matter of probability which may or may exist not.

Their position is refuted by the following:

Firstly: It contradicts the apparentness of the expression, because the apparentness of the expression suggests that this is a specific face, not a reward.

Secondly: It contradicts to the consensus of the *Salaf* (pious predecessors); none of them said that what is intended by face is reward. Their books are with us, preserved. Bring out a text from the Companions, or from the scholars among their students and those who follow them faithfully, stating that they interpreted it this way; you will never find a way to that!

Thirdly: Is it possible that the reward is described with these great attributes:

﴿ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

﴿Full of Majesty and Honor﴾ (Ar-Raḥmān 55:27)

It is not possible. If we say for example; the reward of the righteous is full of majesty and honor, this is never possible. And Allāh, the Exalted, described this Face as being full of majesty and honor.

Fourthly: We say, then what do you say regarding the saying of the Messenger ﷺ: "Its Screen is light; if He unveils it, the sublimity of His Face will burn whatever His vision reaches among creation."^[1]

Does the reward have this light which burns whatever Allāh's vision reaches among His creation? Never! It is not possible.

With this, we recognize the falsehood of their saying, and that what is necessary for us is that we interpret this Face, according to what Allāh intended by it, and that is - a Face abiding with Him, Blessed and Exalted be He; described with Majesty and Honor.

If you ask: Should everything that comes regarding the word (Face) while being attached to Allāh be considered as referring to the Face of Allāh - that which is His Attribute? The response: This is the basis, as it is in His, the Exalted, statement:

﴿وَلَا تَقْرُبُوا الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

﴿And turn not away those who invoke their Lord,

^[1] Its reference preceded.

morning and afternoon seeking His Face﴾ (Al-An'ām 6:52)

And;

﴿وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ إِلَّا أَتَيْنَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۝ وَلَسَوْفَ يَرْضَىٰ﴾

﴿And have in his mind no favor from anyone for which a reward is expected in return, except only the desire to seek the Face of his Lord, the Most High; he surely will be pleased﴾ (Al-Layl 92:19-21)

And other Āyāt like these.

The basis is that what is intended by the Face attributed to Allāh, is the Face of Allāh, the Mighty and Sublime, which is an Attribute from His Attributes; but there is a word regarding which the scholars of *Tafsīr* differ, and that is His, the Exalted, statement:

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ﴾

﴿And to Allāh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allāh﴾ (Al-Baqarah 2:115)

﴿So wherever you turn﴾, meaning - wherever you turn your faces while in Ṣalāh, ﴿there﴾, meaning - there is the Face of Allāh.

Among them are those who say that the Face (here) means the direction, based on His statement:

﴿وَلِكُلِّ وُجْهٍ هُوَ مُوَلِّيًا﴾

﴿For every nation there is a direction to which they face (in their prayers)﴾ (Al-Baqarah 2: 148)

So, what is intended by face is the direction; that is - there is

the direction that Allāh accepts your prayers when you face it. They said because it (the *Āyah*) was revealed concerning the case of journey, when one observes a non-obligatory *Ṣalāh*, that such a person should pray facing wherever He turns his face, or if he is confused regarding the *Qiblah*, he should endeavor to find it, and then pray facing wherever he eventually turns to.

However, the correct position is that what is intended by the face here is the real Face of Allāh. It, therefore, means: Wherever you turn your faces to, there is the Face of Allāh, Glorious and Exalted is He, because He encompasses everything, and because it is established from the Prophet ﷺ that "When the praying person stands for *Ṣalāh*, Allāh will turn His Face toward him."^[1] That is why one is prohibited from spitting before him, because, Allāh is in his front.

If you pray in a place where you do not know the direction of the *Qiblah*, after you have attempted to find it, then eventually it is discovered that it was actually behind you, Allāh still faces you even in this condition. This is the correct interpretation that agrees with the obvious meaning of the *Āyah*. The first meaning does not contradict it, in reality.

If we say it means there is the direction of Allāh, then there is proof (for it) whether this proof is the interpretation of the second *Āyah*, in the second explanation of the Face, or something that is related from the *Sunnah*. For if you turn your face towards Allāh in *Ṣalāh*, that is the direction of Allāh, where He accepts your *Ṣalāh*, while facing it, there is also the Face of Allāh, in reality. Therefore, the two meanings are not contradictory.

[1] Reported by Al-Bukhārī (406) and Muslim (547) from Ibn 'Umar, may Allāh be pleased with him.

And you should know, that this Great Face, which is described with Majesty and Honor, it is not possible to encompass it with descriptions, nor is it possible to encompass it with imagination. Rather, everything you imagine, Allāh, the Exalted, is above that, and greater, as He, the Exalted, said:

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

﴿And they will never encompass anything of His Knowledge﴾ (Tāhā 20:110)

If it is said: What is the intended meaning in His statement:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴿Everything will perish save His Face﴾ (Al-Qaṣaṣ 28:88)

If you say the intended meaning is the Essence (of Allāh), it is feared that you have altered the intended meaning. If you understand the Face to mean the Attribute itself; you have fallen into error, and that is the opinion held by some people who do not give Allāh His due right, they say; Allāh will vanish except His face. So what do you do?

The Response: If you mean by your saying "except the essence," that Allāh, Exalted is He, will remain forever; He Himself, with the affirmation of the Face for Allāh, that is correct. It will therefore mean that He said the Face, representing the Essence of the One who possesses the Face. But if you mean by your saying; "except the essence" that the face is just used to stand for the Essence, without affirming the Face (of Allāh), this is *Tahriṭ* (distortion) and it is not correct.

Based on this, we say ﴿Save His Face﴾, that is - except His Essence that is described as having a Face. There is

nothing wrong with this. The difference between this and the saying of those who engage in *Tahṛīf*, is that they say meaning of the Face is the Essence, and He does not have a Face. We say: the intent of saying the Face is the Essence, because He has a Face, He then uses it to mean His Essence.

وَقَوْلُهُ: ﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾ وَقَوْلُهُ: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُفِيقُ كَيْفَ يَشَاءُ﴾

And His saying: *«What prevents you from prostrating yourself to what I have created with both My Hands»* (Ṣād 38:75) *«The Yahūd (Jews) say: "Allāh's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills»* (Al-Mā'idah 5:64)

● The Affirmation of Two Hands for Allāh, Exalted is He

The Commentary

The author, may Allāh have Mercy upon him, mentioned two *Āyāt* concerning the affirmation of two Hands for Allāh.

The first *Āyah*, His statement:

﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾

«What prevents you from prostrating yourself to what I have created with both My Hands» (Ṣād 38:75)

- ❖ *«What prevents you»*, the address is to *Iblīs*.
- ❖ *«Mā»* it is an interrogative pronoun used to express censure. Meaning - what is that thing that prevented you from prostrating yourself.
- ❖ **Concerning His statement:** *«To what I have created with both My Hands»*, He did not say: "To one whom I created," because the meaning here is *Ādam*, by mentioning an attribute of his which no one else shares with him, and that is that Allāh created him with his Hand, so it is not about his person. That is why when *Iblīs* wanted to assault *Ādam* and degrade him, he said:

﴿أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا﴾

«Shall I prostrate to one whom You created from clay?» (Al-Isrā' 17:61)

We have established that when *«Mā»* is used for one that possesses intellect, then it refers to the meaning of the description, not the meaning of a particular individual or person. From its examples is His, the Exalted, saying:

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾

«Then marry (other) women of your choice» (An-Nisā' 4:3)

He did not say *Man* (who) because what is intended is not the person of a woman, but the intended meaning is the description. So, here, He said: *«To what (Li-Mā) I have created with both My Hands»* meaning - "This magnificently described one, which I honored, since I

created him with my two Hands" and He did not intend "to whom I created" meaning - this particular human being.

His saying: ﴿To what I have created with both My Hands﴾, is like the statement of the one who says: "I write with a pen." The pen is the instrument of writing. And when you say: "I produce this with my hand;" the hand is the instrument of production.

So, ﴿To what I have created with both My Hands﴾ means that Allāh, the Mighty and Sublime, created Ādam with his Hand, and here, He said: "with my two Hands" which is the dual form, and the letter *Nūn* is omitted from the dual (noun) for the reason of annexation.

This Āyah contains the rebuke of Iblis for him refusing to prostrate to what Allāh created with His Hand, and that is Ādam, peace be upon him. It also contains the affirmation of the Attribute of creation, for He says: ﴿to what I have created﴾ The affirmation of the attribute of two Hands for Allāh, Glorified and Exalted is He, is also contained in it; the two Hands with which He performs actions, such as creation, as we have here; the two Hands with which He holds (as He says):

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ﴾

﴿They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand﴾ (Az-Zumar 39:67)

It is with them that He grasps, for Allāh, Exalted is He, takes *Ṣadaqah* and nurtures it as a human being nurtures his colt.^[1]

[1] Based on the report of Al-Bukhārī (1410) and Muslim (114) from Abū Hurairah, may Allāh be pleased with him, who

And His statement: ﴿To what I created with both My Hands﴾ also contains a form of honor for Ādam, peace be upon him, considering the fact that Allāh created him with His Hands.

The people of knowledge said: "Allāh wrote the Tawrāh with His Hand, and planted the garden of 'Adn with His Hand."^[1] These three things were all done with the Hand of Allāh, Exalted is He.

Perhaps we should not forget here, by the virtue of its appropriateness, one of the sayings of the Prophet ﷺ: "Indeed Allāh created Ādam in His image."^[2] We have mentioned that one of the two correct ways of interpreting it is that Allāh created Ādam in the image which He chose, and took care of. That is why Allāh attached it to Himself, to show its nobility and honor. Just as in the case of the attachment of the camel and the House to Allāh, and in the attachment of the *Masjids* to Allāh. The second view is that it is in His image, in reality, but that does not necessitate a similarity.

said: "The Messenger ﷺ said; 'One of you gives *Ṣadaqah* with a date from what is pure - and Allāh does not accept except that which is pure - and Allāh puts it in His right Hand, and then nurtures it as one of you nurtures his colt or his young weaned camel, until it becomes like Uḥud.'" Reported by Ad-Dārimī in *Ar-Radd 'Alā Bishr Al-Marīsī* (p. 35), Al-Ḥākim (2:319), and Al-Baihaqī in *Al-Asmā' waṣ-Ṣifāt* (p. 403) from Ibn 'Umar, in *Mawqūf* form. And Al-Ḥākim said it was *Ṣaḥīḥ*, and Adh-Dhahabī did not criticize that, and it is as they both said, and the *Ḥadīth* has the ruling *Marfū'*. See *Mukhtaṣar Al-'Uluw* (104) and *Ḥādī Al-Arwāḥ*" by Ibn Al-Qayyim (84).

[2] Its reference preceded.

The second Āyah:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُغْنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾

«The Yahūd (Jews) say: "Allāh's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills.» (Al-Mā'idah 5:64)

- ❖ «The Yahūd (Jews)», they are the followers of Mūsā, peace be upon him. They were said to have been named Yahūd because they said:

﴿إِنَّا هَذَا إِلَٰهَكَ﴾

«Certainly we have turned (Hudnā) unto You» (Al-A'rāf 7:156)

And as such, the name is Arabic, because (the verb) *Hāda* - *Yahūd*, which is to return, is Arabic. It is also said that its origin is from *Yahūdha*, the name of one of the children of Ya'qūb, and the *Yahūd* are those ascribed to him.

Whatever it is, it is not important to us whether the origin is this or that, but we know that the Jews are a group of people among the children of Israel who followed Mūsā, peace be upon him.

These Jews are the most insolent and detestable of people, because the maltreatment of Fir'awn and his domination over them ingrained that in their souls; so they showed maltreatment towards people, even against the Creator, the Mighty and Sublime. They described Allāh, Exalted is He, with attributes of imperfection, may Allāh dust their faces with shame; and they deserve it.

- ❖ They say: «Allāh's Hand is tied up» meaning - is restrained from spending, as Allāh, Exalted is He, says:

﴿وَلَا تَجْعَلْ بَدَنَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

«And let not your hand be tied (like a miser) to your neck» (Al-Isrā' 17:29)

That is, restrained from spending.

And they said:

﴿إِنَّ اللَّهَ فَقِيرٌ﴾

«Truly, Allāh is poor» (Āl 'Imrān 3:181)

As for their saying: «Allāh's Hand is tied up», they said: "If Allāh's Hand had not been tied up (from spending) everybody could have been wealthy. The fact that He provided abundantly for Zaid, but does not provide abundantly for 'Amr, is a form of restraint and the lack of spending!"

They said: «Truly, Allāh is poor» because Allāh says:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لُكْرُ﴾

«Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?» (Al-Baqarah 2:245)

Then they told the Messenger ﷺ: "O Muḥammad, your Lord is needy, now He wants us to lend Him a loan!!" May Allāh destroy them! The Jews also said: "Allāh is incapable, for when He created the heavens and the earth, He relaxed on Saturday, and took a holiday in lieu of a celebration day, and as such Saturday became their celebration day." May Allāh destroy them!

- ❖ Here, Allāh, the Mighty and Sublime, said: *«The Yahūd (Jews) say: "Allāh's Hand is tied up."»*: *«Hand»*: They made it singular because a hand spends less than the two hands; that is why the response came with dual and expansion (that is with two Hands that are widely outstretched) and said *«Nay, both His Hands are widely outstretched»*
- ❖ For they described Allāh with this defect, Allāh punished them for what they said, and He said: *«Be their hands tied up»* meaning — prevented from spending. That is why the Jews are the most avaricious people and the most miserly. They are the most miserly of all the servants of Allāh, and the most rapacious. It is not possible for them to spend one small monetary unit, except that they expect that they will get a *Dirham* in return! We now see that they have large and tremendous organizations, but with these organizations and charities, they want more and more; they want to control the world. Therefore, O man, there is no need to ask how do we harmonize between His statement, Exalted is He: *«Be their Hands tied up»* and what is happening today concerning the Jews! Because these people offer (things), only to gain more.
- ❖ *«And be they cursed for what they uttered»*; that is, they were being expelled and banished from the mercy of Allāh, the Mighty and Sublime, because the calamity is related to what was uttered. When they described Allāh with being stingy, they were expelled and banished away from His mercy. It was said to them: "If Allāh, the Mighty and Sublime, is as you have said - that He does not spend - He would deny you His mercy, so much so, that He would not give you

anything out of His generosity." They were thus punished with two things:

1. By the description they used to insult Allāh, Glorified be He, being true about themselves, by His statement: *«Be their hands tied up»*
 2. By making what they said occur; by banishing them away from the Mercy of Allāh, so that they do not find Allāh's generosity, magnanimity, and favour.
- ❖ Then Allāh, Glorious and Exalted is He, invalidated their claim, and said: *«Nay, both His Hands are widely outstretched»*
 - ❖ *«Nay»* (Bal) here indicates a revocative retraction.

Consider how the expression now varies; *«Nay, both His Hands are widely outstretched»* because the situation is one of being praised with generosity and spending with the two Hands, which is more perfect than spending with one hand.

- ❖ And *«widely outstretched»* is the opposite of their statement: *«tied up»*; therefore, the Hands of Allāh are widely outstretched, spending liberally. The Prophet ﷺ said: "The Hand of Allāh is full of generosity (spending a great amount), night and day. What do you think of what He has been spending since the creation of the heavens and the earth; what is in His Right Hand does diminish."^[1]

Who is he that can estimate what Allāh has been spending since the creation of the heavens and the earth? Nobody can estimate it! Yet, with that, whatever is in His Right

^[1] Reported by Al-Bukhārī (7411) and Muslim (993) from Abū Hurairah, may Allāh be pleased with him.

Hand does not diminish. This is like His, the Exalted, statement, in the *Ḥadīth Qudsī*: "O My servants! If the first of you and the last of you, the men of you and the jinn of you stand on one plain, and ask of Me, and I grant everyone what he asks for, that will not reduce what is with Me, except in the degree which a needle will reduce (from the sea water) when it is dipped into the sea."^[1]

Let us consider the needle when it is dipped into the sea, and when you take it out, it will never reduce anything from the sea. This kind of style is adopted to express with absolute certainty the lack of reduction, because nothing reduces from the sea in this example, as is well-known, and it is impossible that the sea be reduced by this. It is also, therefore, impossible that the Dominion of Allāh, the Mighty and Sublime, diminishes, if every man and every jinn were to stand and asks Allāh, Exalted is He, and He gives everybody what he asks for; that will not reduce anything in His Dominion.

Do not say: "Yes, it will not reduce because it (the water) moved from His Dominion to His Dominion." If this was the meaning, the whole statement would be considered useless and meaningless. But the meaning is, if it is assumed that these marvelous gifts that are given, were outside of the Dominion of Allāh, that would not reduce anything from His Dominion.

If the meaning is the first one, it would not have any

^[1] Reported by Muslim (2577) from the *Ḥadīth* of Abū Dharr, may Allāh be pleased with him. Aḥmad said regarding it: "It is the best *Ḥadīth* of the people of Ash-Shām (greater Syria)." (*Jāmi' Al-'Ulūm wa Al-Ḥikam* (2:34)), and Imām Ibn Rajab has an extensive explanation of it in his book *Jāmi' Al-'Ulūm wa Al-Ḥikam*.

benefit. It is already known that if you have ten *Riyāls* with you, and then take them out of the the right drawer, and put them into the left drawer, and somebody says: "Your money does not reduce," it will be said this is a useless statement!

What is important is that the meaning is; if what is given to those who ask, was to be removed from His Dominion, that would not reduce what is with Him, Glorious and Exalted is He.

And the spending of Allāh, the Exalted, is not restricted to what we acquire in terms of Dirhams or belongings alone, rather every favor is from Allāh, the Exalted, whether the favor is related to the religion or the world. The rain is among that which Allāh spends on us, and the plants' seeds are among that which Allāh spends.

Will it be said after this, as said by the Jews - may the wrath of Allāh be upon them - *«Allāh's Hand is tied up»*?

No! By Allāh! It will rather be said: "Indeed the Hands of Allāh, the Mighty and Sublime, are widely outstretched, with spending and favors that can never be counted nor estimated." But if it is asked why did He give to Zaid and did not give to 'Amr?"

We say; because the absolute authority and all encompassing wisdom is Allāh's, Exalted is He. That is why He said, refuting their doubts: *«He spends as He wills.»* There are among people those whom He gives much, and among them whom He gives little, while there are among them those whom He gives an average amount, out of His wisdom, even though the one who is given little is not debarred from the grace of Allāh, and His spending in other areas. Allāh gives him good hearing, good sight, sound mind, and other favors that cannot be enumerated. But for the oppression of the Jews, their hostility, and

that they did not consider Allāh free of attributes of imperfection, they said: *«Allāh's Hand is tied up»*

The two earlier mentioned *Āyāt* contain the affirmation of the Attribute of two Hands for Allāh, the Mighty and Sublime.

However, one may say: Allāh has more than two Hands, according to His, the Exalted, saying:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِيَنَا أَنْعَمًا﴾

«Do they not see that We have created for them of what Our Hands have created, the cattle?» (Yā Sīn 36:71)

«Our Hands» here is in the plural form, so we understand by this that it means plural; because if we understand it to be plural, we have, by that, included the dual form, as well as what is more. So what would be the response to this? The response is to say: The mention of the Hand is related in singular, dual, and plural forms.

As for the Hand that is related in the singular form, the singular that is in the genitive case implies the plural; therefore, it includes everything that is established for Allāh regarding Hands. The proof of the generality of the singular that is in genitive case, is His statement, Exalted is He:

﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

«And if you count the Blessing of Allāh, never will you be able to count them.» (Ibrāhīm 14:34)

«Ni'mah (blessing)» is singular in the genitive case, which includes many blessings according to His statement: «never will you be able to count them» therefore, it is not one, not one thousand, neither a million nor millions.

«Allāh's Hand», we say this singular does not prevent plurality once it has been affirmed, because the singular in the genitive case implies a generality.

As regards the dual and the plural, we say Allāh does not possess except two Hands, as that is established in the Book and the *Sunnah*. In the Book:

He says in *Sūrah Šād*:

﴿لَمَّا خَلَقْتُ يَدَيَّ﴾

«To what I have created with both My Hands» (Šād 38:75)

This is a case of honoring, if Allāh had created him with more than two Hands, He would have mentioned it, because the more the Attribute with which Allāh created this thing increases, the more the esteem of that thing increases. Also, He says in *Sūrat Al-Mā'idah*:

﴿بِأَيْدِيهِمَا يَبَاسُوطَانِ﴾

«Nay, both His Hands are widely outstretched» (Al-Mā'idah 5:64)

In refutation against those who said: «Allāh's Hand» with singular. The case here is one that calls for numerous favors, and the more the means of spending are, the more the spending is. If Allāh had had more than two Hands, He would have mentioned them here. Since the spending with a hand is spending, but it becomes more and more perfect with two Hands than one hand; and with three hands — if it assumed to be so — it would be more. So if Allāh, Exalted is He, had more than two Hands, He would have mentioned them.

As for the *Sunnah*; the Messenger ﷺ said: "Allāh, Exalted is He, will roll up the heavens with His Right, and the earth

with His other Hand.”^[1]

He ﷺ said: “Each of His Two Hands is Right.”^[2]

He did not mention more than two.

And the *Salaf* (pious predecessors) have a consensus that Allāh has two Hands, without any addition.

So, we have with us a text from the Qur’ān, the *Sunnah* and the consensus, that Allāh, Exalted is He, has two Hands. How do we now harmonize between this and the plural:

﴿وَمَا عَمِلَتْ أَيْدِينَا﴾

﴿Of what Our Hands have created﴾ (Yā Sīn 36:71)

We say: The harmonization will be according to one of these two views:

1. That we say what some of the scholars said; that the least number that is considered as plural is two, and based on that ﴿Our Hands﴾ will not refer to more than two Hands. That is, it is not necessary that it refers to more than two; hence, it is in accord with the dual form:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

﴿Nay, both His Hands are widely outstretched﴾ (Al-Mā'idah 5:64)

Then, there is no problem. If you ask what is the proof of the people that say that the least number to be considered plural is two? The response is that they argue using His

^[1] Reported by Al-Bukhārī (4812), (7412) and Muslim (2787), (2788) from the *Hadīth* of Ibn 'Umar and Abū Hurairah, may Allāh be pleased with both of them.

^[2] Reported by Muslim (1827) from Ibn 'Amr, may Allāh be pleased with him

statement, Exalted is He:

﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

﴿If you two turn in repentance to Allāh, your hearts are indeed so inclined﴾ (At-Tahrīm 66:4)

They were only two, while the word ﴿Qulūb﴾ (hearts) is plural, while what is intended with it is just two hearts.^[1]

And His statement, Exalted is He:

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾

﴿Allāh has not put for any man two hearts inside his body﴾ (Al-Aḥzāb 33:4)

And like that too, for no woman.

They also argued using His statement, Exalted is He:

﴿فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ﴾

﴿If the deceased left brothers, the mother has a sixth﴾ (An-Nisā' 4:11)

The word ﴿Ikhwāh﴾ (brothers) is a plural, while what is intended here is dual.

They also argued using the fact that *Ṣalāh* in *Jamā'ah* (congregation) results with two persons.

But, the majority of the Arab linguists and grammarians say that the least number to be considered plural is three, and that the plural is considered as dual in these texts due to reasons; otherwise, the least number to be considered as plural is three.

^[1] (Translation note): Meaning in reference to 'Āishah and Ḥafṣah, may Allāh be pleased with them.

Or, that we say that the meaning by this plural is exaltation, the exaltation of His Hands; the intended meaning is not that Allāh, Exalted is He, has more than two Hands.

Then, what is intended by the Hand (mentioned) here is the Self that possesses the Hand. Allāh, Exalted is He, had said:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾

﴿Evil has appeared on land and sea because of what the hands of men have earned﴾ (Ar-Rūm 30:41)

That is because of what they earned, whether with hands, feet, tongues, or any other part of the body. But this kind of expression is used to refer to the doer himself. That is why we say that Allāh did not create the cattle — which refers to camels — with His Hand. The difference between His saying:

﴿وَمَا عَمِلَتْ أَيْدِينَا﴾

﴿Of what Our Hands have done﴾ (Yā Sīn 36:71)

And His statement:

﴿لَمَّا خَلَقْتُ يَدَيَّ﴾

﴿To what I have created with both My Hands﴾ (Ṣād 38:75)

Is as if what Allāh was saying in the Āyah ﴿Of what Our Hands have done﴾ is what "We have done," because what is intended by the Hand (here) is Allāh, who possesses the Hand, while the intended meaning by ﴿With both My Hands﴾ is the two Hands. and not the Self.

And with this, the confusion regarding the Attribute of Hand which is related in singular, dual and plural forms is removed.

It is therefore known now, that the harmonization between the singular and dual is easy, since this is related as a singular in the genitive case, and therefore it includes whatever is affirmed for Allāh about Hands.

But as for the difference between dual and plural, the harmonization will be from two view points:

One of them is that the real plural — which is at least three — is not intended, but what is rather intended by it is majesty, as Allāh, Exalted is He, would say: ﴿Indeed We...﴾, ﴿We...﴾ and; ﴿We said...﴾ and the like, whereas He is One. But He said this to express majesty. Or to say that the least number considered being plural is two, then there will be no contradiction.

As for His statement:

﴿وَأَسْمَاءَ بَنَيْنَاهَا بِأَيْدٍ﴾

﴿With power (Ayd) did We construct the heaven﴾
(Adh-Dhāriyāt 51:47)

The meaning of ﴿Ayd﴾ here is power. The intended meaning by it here is not the Hand, the Attribute of Allāh. That is why He did not attribute it to Himself. He did not say "With Our Hand."

The like of that, is in His statement, Exalted is He:

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾

﴿(Remember) the Day when the Shin shall be laid bare﴾
(Al-Qalam 68:42)

Because the scholars of the Salaf have two opinions regarding His statement:

﴿عَنْ سَاقٍ﴾

﴿When the Shin﴾ (Al-Qalam 68:42)

The first opinion is that what is intended by it is "strength." And the second opinion is that what is intended by it is the Shin of Allāh, the Mighty and Sublime. Whoever considers the context of the *Āyah* together with the *Ḥadīth* of Abū Sa'īd, may Allāh be pleased with him,^[1] then he would say that what is intended by the Shin here is Allāh's Shin. While, whoever considers the *Āyah* alone, he would say that the intended meaning by the Shin is "strength."

If somebody says: "You affirm that Allāh, the Exalted, has a Hand in reality, while we do not know of hands except the hands of the creatures, by that, your position will therefore suggest *Tashbīh* (likeness) between the Creator and the creatures?" We respond by saying, our affirmation of Hand for Allāh, does not necessitate that we likened the Creator and the creature, because the affirmation of the Hand comes in the Qur'ān, the *Sunnah* and the consensus of the *Salaf* (pious predecessors), while the negation of likeness between the Creator and the creature is proven by the *Sharī'ah*, the intellect, and senses.

As for the proof from *Sharī'ah*, that is His statement, Exalted is He:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

«There is nothing like unto Him; He is the All-Hearer, the All-Seer» (*Ash-Shūrā* 42:11)

As for the intellect: It is not possible that the Creator is like the creatures in His Attributes, because this will be considered a defect of the Creator.

As for the senses: Everybody can see that the hands of

[1] The *Ḥadīth* of Abū Sa'īd is reported by Al-Bukhārī (7439) and Muslim (183).

creatures vary and are different in terms of being large, and being small, being bulky and being thin...and so on. Therefore, the fact that hands of creatures are different proves that the Hand of Allāh, the Exalted, will be different from the hands of the creatures, and that He, Glorious and Exalted is He, is more worthy of being unlike them in the first place.

Besides, the people of *Ta'ṭīl* (denial) among the *Mu'tazilah*, *Jahmiyyah*, the *Ash'ariyyah* and the like, have opposed the People of the *Sunnah* and the *Jamā'ah* in affirming the Hand for Allāh, Exalted is He.

They said: "It is not possible that we affirm a hand for Allāh in reality. Rather what is intended by hand is just an abstract matter, and that is power!! Or, that the meaning of the hand is favor, because in the Arabic language hand can be generally used to mean power and favor.

In the long authentic *Ḥadīth* of An-Nawwās bin Sam'ān, may Allāh be pleased with him, (it is stated): "That Allāh shall reveal unto 'Īsā that: 'I shall raise some servants whom nobody will have the hand to fight.'"^[1] And the meaning of the *Ḥadīth* is that nobody will have the power to fight them - they are Ya'jūj and Ma'jūj.

As for the use of hand to mean favor, this occurs often; among such is the statement of the Quraish's messenger to Abū Bakr, may Allāh be pleased with him: "If it were not for you having a hand upon me which I did not repay, I could have replied to you"^[2]; meaning - "a favor."

[1] Reported by Muslim (2937) from An-Nawwās bin Sam'ān, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (2731) and (2732). And the messenger of the Quraish was 'Urwah bin Mas'ūd.

And the saying of the Al-Mutanabbī:

*How many has the darkness of the night upon you from hands
Establishing that the Mānawiyyah lies.*

The *Mānawiyyah* is a sect of *Majūs* (Magians) those who say that the darkness creates evil, while the light creates good. Al-Mutanabbī is saying: You are given a lot of provisions during the night, which shows that the *Mānawiyyah* lie, because your night brings goodness.

Therefore, the meaning by Allāh's Hand is favor and not hand in reality, because if you affirm a real hand for Allāh, that will imply antropomophization of Allāh, meaning that Allāh has a body, and bodies are similar. With that you fall into what Allāh has prohibited in His statement:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

﴿So put not forward similitudes for Allāh﴾ (An-Naḥl 16:74)

We have better evidence than you do, O those who affirm the reality (of the Attributes). We are saying: Glorified is He who is free from all forms of accidents, parts and ends!! You will not find the likes of this rhymed prose, neither in the Book nor in the *Sunnah*."

Our response to this is from a number of viewpoints.

Firstly: The interpretation of the Hand to mean power or favor is contrary to the apparentness of the expression. And whatever opposes the apparentness of the expression is rejected, except with evidence.

Secondly: It opposes the consensus of the *Salaf* (pious predecessors), since all of them are agreed that the meaning of Hand is Hand, in reality.

If somebody asks you where is the consensus of the *Salaf* (pious predecessors) related? Bring me a statement from Abū Bakr, or 'Umar, or 'Uthmān, or 'Alī, may Allāh be pleased with them, saying: "The meaning of Hand is Hand, in reality." I say to him: "Bring me a statement from Abū Bakr, 'Umar, 'Uthmān, 'Alī and others among the Companions, and the scholars after them, saying that the meaning of Hand is power or favor." He will not be able to bring that.

Therefore, if they had another saying that opposed the apparentness of the expression, they would have said it, and it would have been related to us from them. But since they did not say that, it is known that they took the apparentness of the expression, and they agreed upon that.

This is a tremendous point; and it is that when there is nothing related from the Companions, may Allāh be pleased with them, opposing the apparentness of the Book and the *Sunnah*, and they did not express other than that - since they are the ones in whose language the Qur'ān was revealed, and Prophet ﷺ addressed them with their language; so they would certainly understand the Book and the *Sunnah* based on what is apparent of it - then if nothing opposing that is related from them, then this is their view.

Thirdly: It is highly impossible that favor or power is what is meant in His statement:

﴿لَمَّا خَلَقْتُ بِيَدَيَّ﴾

﴿To what I have created with both My Hands﴾ (Ṣād 38:75)

Since that would necessitate that there are just two favors, while the favors of Allāh are innumerable. It would also

necessitate that the power is two, whereas power has just one meaning, it cannot be numerous. This expression highly negates that what is intended by the Hand is either power or favor.

Supposing that it is possible that what is intended by His statement:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

﴿Nay, both His Hands are widely outstretched﴾ (Al-Mā'idah 5:64)

Is His favor - based on interpretation; it is never possible to intend favor with His statement:

﴿لَمَّا خَلَقْتُ بِيَدَيَّ﴾

﴿To what I have created with both My Hands﴾

As for power, it is not possible that what is intended by the two Hands in the two *Āyāhs* all together is power, that is His statement: ﴿To what I created with my Hands﴾ - for power cannot be numerous.

Fourthly: If the intended meaning of the Hand is power, then Ādam will enjoy no superiority over Iblīs; not even over a donkey and the dogs, because they were all created with the power of Allāh. If the intended meaning of the Hand is power, the proof against Iblīs will not be valid, since Iblīs will say: "And I, my Lord, you created me with your power, with what you have preferred him over me?"

Fifthly: This Hand which Allāh affirmed for Himself is related in such different manners that prevent it meaning favor and power. It is related with the mention of the Fingers, Holding, Stretching, Palm and "the Right." All these show that power cannot be intended by it, because power cannot be described with these attributes.

It becomes clear by this, that the view of those who distort the Attributes of Allāh and assert that the meaning of Hand is power, is false, from a number of viewpoints.

It has preceded that the Attributes of Allāh, the Mighty and Sublime, are of the matters of the unseen and are known only by revealed information, for which there is no place for the intellect. In matters such as these, what is compulsory upon us is to leave them in their apparentness, without any opposition to that.

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وَقَوْلُهُ: ﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿So wait patiently (O Messenger of Allāh ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes﴾ (At-Ṭūr 52:48)

● Affirming the Two Eyes of Allāh, the Exalted

The Commentary

The author, may Allāh have Mercy upon him, mentioned three *Āyāt* regarding the affirmation of the two Eyes for Allāh, Exalted is He.

The first *Āyah*: His statement:

﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿So wait patiently (O Messenger of Allāh ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes﴾ (At-Ṭūr 52:48)

- ❖ The address here is to the Prophet ﷺ.
- ❖ *Aş-Şabr* Patience, means "to confine," and from it is their saying: "He was killed in captivity (*Qutla Şabran*)" meaning, he was killed and he was confined to be killed.

In the *Sharī'ah*, they say it is to have *Şabr* with the rulings of Allāh, meaning, confining the soul to the judgments of Allāh; and the judgments of Allāh, the Mighty and Sublime, Exalted is He, are either of the *Sharī'ah* type, or the universal type.

As for the *Sharī'ah* type, they are orders and prohibitions. Thus, having patience upon obedience to Allāh means being patient upon the commands, while being patient against disobeying Him is patience to stay away from the prohibitions.

As for the universal type: They are the decrees of Allāh, the Exalted. So one must be patient with what He has willed and decreed.

And based upon this meaning, some of them said that patience has three categories: Patience upon obedience to Allāh, patience to stay away from disobeying Allāh, and patience with Allāh's decrees that are distressing.

So, His saying:

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ﴾

﴿So wait patiently for the Decision of your Lord﴾

— has three categories:

1. The patience upon obedience to Allāh;
2. The patience to stay away from disobeying Allāh;
3. And with the decrees of Allāh.

That is, be patient with the decision of your Lord, be it the universal type, or the *Sharī'ah* type.

With this, we know that the classification which the scholars mentioned - that the patience is of three categories: Patience upon obedience to Allāh, patience to stay away from disobeying Allāh, and patience with the decrees of Allāh - that all of this is included in this *Āyah*:

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ﴾

﴿So wait patiently for the Decision of your Lord.﴾

The basis of its inclusion, is that the judgment (of Allāh) is either of the universal type, or the *Sharī'ah* type; and the *Sharī'ah* type refers to the commands and prohibitions; meanwhile Allāh, the Mighty and Sublime, commanded the Prophet ﷺ with some commands, and prohibited him from some matters, and destined some matters upon him. The commands are such as:

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

﴿O Messenger! Proclaim that which has been sent down to you from your Lord﴾ (Al-Mā'idah 5:67)

And;

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ﴾

﴿Invite to the Way of your Lord﴾ (An-Nahl 16:125)

These are serious commands. That is, if it is said to a person: "Worship your Lord," he would find it easy to worship Him. But *Da'wah* and conveying (the message) is a heavy task, because he is burdened by the obstacles and struggles against him of the others, so the matter becomes very heavy.

As for the prohibitions, He prohibited him from *Shirk*. He said:

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

﴿And be not you of the Mushrikīn﴾ (Al-An'ām 6:14)

And;

﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

﴿If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain﴾ (Az-Zumar 39:65)

As for the Decreed judgments, he experienced harms from his people; verbal abuses, and physical abuses, such that none would be patient with them except the likes of the Messenger ﷺ.

They harmed him verbally, by scoffing him, mocking him, condemning him, and by scaring the people away from him. They also harmed him with their actions. He was once in the Ka'bah, the most secure spot on the earth; he was there prostrating to His Lord, when they went to him with the intestines of a camel, and put it on his back while he was in prostration.^[1]

There is no worse harm than this, while knowing that even if a disbelieving idolator entered the *Haram*, he would be safe from them, they would not harm him there. They would rather honor him; provide him with wine, and *Zam-*

[1] Based on the report of Al-Bukhārī (3854) and Muslim (1794) from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, who said: "While the Prophet ﷺ was prostrating and some people from the Quraish were around him, 'Uqbah bin Abī Mu'ait came with the uterus of an camel and hurled it upon the Prophet's ﷺ back."

zam water to drink! And this is Muḥammad ﷺ, harmed by them while prostrating to Allāh!

They would usually bring filth, what was putrid, and impurities, and dump them at his doorstep! He went out to the people of *Tā'if*. What happened? Severe torture! Their idiots and young lined up beside the walkway, and started hurling stones at him, until they made his heel bleed so much that he fainted and did not regain consciousness except at *Qarn Ath-Tha'alib*.^[1]

- ❖ He was patient with the decrees of Allāh; but that was the patience of a believer who believes that the end will be his. For Allāh has said to him:

[1] Based on the report of Al-Bukhārī (3231) and Muslim (1795) from 'Āishah, may Allāh be pleased with her - the wife of the Prophet ﷺ - that she said to the Prophet ﷺ: "Has there been a day more severe on you than the day of Uḥud?" He said: "I have faced from your people, what I faced, and the most severe of what I faced from them, was that on the day of 'Aqabah, when I brought myself before Ibn 'Abd Yālīl bin 'Abd Kulāl, and he did not respond to what I wanted. I proceeded, worried, while I headed in the direction I faced, and I did not recover until I was at Banī Ath-Tha'alib's place. So, I raised my head, and a cloud was shading me. I looked and saw Jibrīl, who called saying: 'Allāh has heard the saying of your people to you, and how they stave you off. And Allāh has raised the Angel of the mountain for you, so you may command him with what you will for them.' So, the Angel of the mountain called, and gave me *Salām*, and then said: 'O Muḥammad, that is with regards to what you will; if you will that I cover them up with the two rocks,' and the Prophet ﷺ said: 'Rather I wish that Allāh brings from their loins, those who will worship Allāh alone, without ascribing any partners to Him.'"

﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿So wait patiently (O Messenger of Allāh ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes﴾ (Al-Tūr 52:48)

This expresses a feeling of concern and respect. The most honorable of all things with which one can honor a person, is that you say to him: "You are under my eye; you are in my heart," and the like. So: "You are under my eye" means — I am watching you with my eyes. This expression is well known to people. Adequate and complete guard, care and protection are guaranteed with this kind of expression.

Therefore, His statement: ﴿For you are under Our Eyes﴾ meaning — for you are being guarded and protected in the utmost.

❖ ﴿Under Our Eyes﴾: That is, "Our Eyes are with you, We are protecting, guarding and caring for you."

In the noble *Āyah*, there is the affirmation of the Eye for Allāh, the Mighty and Sublime, but it is stated in the plural form, for reasons that we shall mention, if Allāh, the Exalted, wills.

The eye is one of the Informative (*Al-Khabariyyah*) Attributes of His Essence (*Adh-Dhātiyyah*). It is *Adh-Dhātiyyah* because Allāh shall eternally be described with it, and (*Al-Khabariyyah*) (informative) because what is named, in our case, refers to portions or parts.

For us, the eye is a part of the face, while the face is a part of the body. But with respect to Allāh, it is not permissible to say: It is a part of Allāh, for it has preceded that this word (part) is not intended, and that it will suggest splitting the Creator into parts, and it will also suggest that the part is the one which can affect the eternity of the whole with its

extinction, and that it (the part) can cease to exist. Meanwhile, the Attributes of Allāh can never cease to exist. They will rather remain forever.

An authentic *Hadīth* from the Messenger of Allāh ﷺ has proven that Allāh has only two Eyes, while he was describing the *Dajjāl*, saying: "He is (*A'war*) one-eyed and your Lord is not one-eyed"^[1] In another wording: "He is blind in his right eye."^[2]

Some people have said that the meaning of "*A'war*" is one with a defect (in an eye) not one-eyed. There is no doubt that this is a form of distortion, and the feigning of ignorance of the authentic wording reported by Al-Bukhārī and others that: "He is blind in his right eye as if his eye is a protruding grape."^[3] This is crystal clear! The word *A'war* in the Arabic Language is not used except to express being one-eyed, but if it is said: '*Awar* or '*Awār*' it can be generally used to mean a defect.

This *Hadīth* proves that Allāh has only two Eyes. The basis of using it as a proof, is that if Allāh had more than two Eyes, stating that when clarifying the matter would be clearer than saying one-eyed.

This is because if Allāh had more than two Eyes, he would have said: "Your Lord has Eyes," since if He had more than two eyes, that the *Dajjāl* is not the Lord becomes even clearer.

And also, if Allāh had more than two Eyes, that would be from His perfection. Therefore, not mentioning it will be

[1] Reported by Al-Bukhārī (3057) and Muslim (169) from the *Hadīth* of Ibn 'Umar, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (7407) and Muslim (169) from the *Hadīth* of Ibn 'Umar, may Allāh be pleased with him.

[3] Its reference preceded.

considered a form of neglecting to praise Allāh, because a large number indicates power, perfection and completeness. If Allāh had more than two Eyes, the Messenger ﷺ would have explained it, so that the belief in this perfection will not elude us.

In his book, *Aṣ-Ṣawā'iq Al-Mursalah*, Ibn Al-Qayyim, may Allāh have Mercy upon him, mentioned a *Ḥadīth*, but it is weak due to a break in the chain of its transmission, and that is: "If a servant stands up observing *Ṣalāh*, he is standing between the two Eyes of Ar-Raḥmān..."^[1]

"Two eyes" is used here, but the *Ḥadīth* is weak, and we depend in our creed upon the authentic *Ḥadīth*; the *Ḥadīth* discussing the *Dajjāl* for it is clear to the one who ponders on it.

'Uthmān bin Sa'īd Ad-Darāmī, may Allāh have Mercy upon him, mentioned that in his refutation against Bishr Al-Marīsī, and in the same manner, Ibn Khuzaimah mentioned it in *Kitāb At-Tawḥīd*, and Abū Al-Ḥassan Al-Ash'arī, and Abū Bakr Al-Bāqillānī also related the consensus of the *Salaf* (pious predecessors) on it. The matter regarding this is clear.

So, our creed, based upon which we worship Allāh, is that Allāh has only two Eyes, not more.

If it is said: "There are some among the *Salaf* (pious predecessors) who interpreted His statement, Exalted is He, ﴿Under Our Eyes﴾ to mean 'with Our looking.' Some known scholars among the *Salaf* interpreted it to mean this, and you are saying that *Tahrīf* is prohibited and

^[1] Ibn Al-Qayyim mention it in the book *Aṣ-Ṣawā'iq* (256) and in *Aḍ-Ḍa'īfah* (1024), Al-Albānī said: "Very weak, reported by Al-'Uqailī in *Aḍ-Ḍu'afā'* (p 24) and Al-Bazzār in his *Musnad* (553 - *Kashf Al-Astār*)."

rejected." What will be the answer? The reply is that: they interpreted it based on the sense conveyed by this expression, while still affirming the basis, and that is the Eye. The people of *Tahrīf* only say: "under Our looking" without affirming the Eye. The People of the *Sunnah* and the *Jamā'ah* are saying: "under Our Eyes" means "under Our watch", while still affirming the Eye. But the mention of Eye here is of a stronger emphasis and regard than the mere mention of seeing. That is why He said: ﴿For you are under Our Eyes﴾

The people of *Ta'tīl* (denial) say: "You have surrounded us with your argument from every angle, rejecting our *Ta'wīl*; now you engage in *Ta'wīl* by interpreting the *Āyah* by other than its apparentness. In Allāh's saying: ﴿For you are under Our Eyes﴾, you take it upon its apparentness, and when take it upon its apparentness, you commit *Kufr*, and when you do not take it upon its apparentness, you have contradicted yourselves. So one time, you say *Ta'wīl* is allowed, and another time you say that *Ta'wīl* is not allowed, and label it *Tahrīf*. Is this anything other than injustice with Allāh's religion?!"

We say we take it according to its apparentness, wholeheartedly, and that is our path; we will not oppose it.

They say: "The apparentness of the *Āyah* is that Muḥammad ﷺ was inside Allāh's eye; as it would be said: 'Zaid is with the house (*Bil-Bait*),' 'Zaid is with the *Masjid* (*Bil-Masjid*).'" They say that the *Bā'* is an adverbial particle. So it would therefore mean that Zaid is inside the house, and inside the *Masjid*. Therefore, His statement: ﴿under Our Eyes﴾ will mean "inside our eyes"!

If you say this, you have committed *Kufr*, because you have made Allāh a place to accommodate creatures, and become, by that, *Hulūliyyah* (pantheists). If you do not

say that, then you have contradicted yourselves?!"

We say to them: We seek refuge in Allāh! We seek refuge in Allāh! Then, we seek refuge in Allāh! If what you said is the obvious meaning of the Qur'ān, and you believe that this is the obvious meaning of the Qur'ān, you have committed *Kufr*; because whoever believes that the obvious meaning of the Qur'ān is *Kufr* and deviation, then he is an astray disbeliever.

Therefore, repent to Allāh from your saying that this is the obvious meaning of the expression. Ask all the Arab Linguists among the poets and the orators whether they understand from this kind of expression that the person being looked at with the eye, is actually inside the eye? Ask whomever you like among the scholars of Language, alive or dead!!

If you know the various styles in the Arabic Language, you will know that this meaning they mentioned and heaped upon us is never intended in the Arabic Language, not to mention attributing it to the Lord, the Mighty and Sublime. So attributing it to the Lord is rejected *Kufr*, and it is rejected in the language, the *Sharī'ah*, and according to the intellect.

If it is said: "How do you explain the *Bā'* contained in His statement: ﴿Under Our Eyes!﴾" We reply that it means accompanying. If I say: "You are under my eye," it means that my eye is accompanying you, and watching you, and is not neglecting you. Therefore, the meaning is that Allāh, the Mighty and Sublime, is saying to His Prophet, "Be patient awaiting the Decision of Allāh, because you are surrounded with Our care, and Our seeing with the Eye, such that none will afflict you with any harm."

It is not possible that the *Bā'* here is an adverbial particle,

because it would suggest that the Messenger of Allāh ﷺ is inside Allāh's Eye. This is impossible! Also, the Messenger of Allāh ﷺ was being addressed while he was on the earth. If you say he is inside Allāh's Eye, then the meaning of the Qur'ān will be considered false.

This is another angle showing the invalidity of the claim that the apparentness of the Qur'ān is that the Messenger ﷺ is inside Allāh's Eye, Exalted is He.

وَقَوْلُهُ: ﴿وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَجٍ وُدُسِرٍ ۝ تَجَرَىٰ بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ﴾ وَقَوْلُهُ: ﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي﴾

And His saying: ﴿And We carried him upon something (Dhāt) with planks (Alwāh) and nails (Dusr), floating under Our Eyes, a reward for him who had been rejected!﴾ (Al-Qamar 54:13-14) ﴿And I endued you with love from Me, in order that you may be produced under My Eye﴾ (Tā Hā 20:39)

The second Āyah: His, the Exalted, saying:

﴿وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَجٍ وُدُسِرٍ ۝ تَجَرَىٰ بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ﴾

﴿And We carried him upon something (Dhāt) with planks (Alwāh) and nails (Dusr), floating under Our Eyes, a reward for him who had been rejected!﴾ (Al-Qamar 54:13-14)

- ❖ ﴿And We carried him﴾: The pronoun "him" refers to Nūh, peace be upon him.

- ❖ **Concerning His statement:** ﴿And We carried him upon something (Dhāt) with planks (Alwāh) and nails (Dusr)﴾; meaning – “on the ship, possessing planks (Alwāh) and nails (Dusr)”. He, peace be upon him, constructed this ship; then, when his people passed by him, they would mock him. Then, he said:

﴿إِنْ تَسَخَّرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَّرُونَ﴾

﴿If you mock at us, so do we mock at you likewise, for your mocking﴾ (Hūd 11:38)

He constructed it according to the order of Allāh, and under the care and custody of Allāh. Allāh said to him:

﴿وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا﴾

﴿And construct the ship under Our Eyes and with Our Inspiration﴾ (Hūd 11:37)

So Allāh, the Exalted, was watching him while he was constructing the ship, and was inspiring him about how to construct it.

Allāh describes it here in His statement: ﴿(Dhāt) with planks (Al-Wāh) and nails (Dusr)﴾: ﴿Dhāt﴾ meaning; possessing. Al-Wāh; that is, (planks of) wood. Ad-Dusur: What the wood was bound with, like nails, and rope, and the like. The majority of the scholars of *Tafsīr* said that it refers to the nails with which the planks of wood were held together.^[1]

- ❖ ﴿Floating under Our Eyes﴾: This is the evidence:

^[1] This was said by Ibn 'Abbās, Sa'id bin Jubair, Al-Qurtubī, Qatādah, and Ibn Zaid. And Ibn Jarīr preferred it. See the *Tafsīr* of Aṭ-Ṭabarī and (that of) Ibn Kathīr.

﴿Floating﴾ that is, the thing that was made of planks and nails, under the Eyes of Allāh, the Mighty and Sublime. The intended meaning with the Eyes here is only two Eyes, as has been explained. The meaning of floating under them, is “accompanied by Our watching with Our Eyes.” The particle *Bā'* here, is used to express “to accompany”. It floated upon the water that descended from the heavens and gushed forth from the earth, because Nūh, peace be upon him, supplicated to his Lord saying:

﴿أَنِّي مَغْلُوبٌ فَأَنْصِرْ﴾

﴿I have been overcome, so help (me)!﴾ (Al-Qamar 54:10)

So Allāh, Exalted is He, said:

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّثَمَرٍ ۝ وَفَجَّرْنَا الْأَرْضَ عُيُونًا﴾

﴿So We opened the gates of heaven with water pouring forth. And We caused the earth to gush forth with springs﴾ (Al-Qamar 54:11-12)

Then, this ship was floating under the Eye of Allāh, the Mighty and Sublime.

Someone can say: “Why didn't He say: ‘We carried him on the ship or we carried him on the boat,’ and instead said: ﴿On something with planks and nails﴾?” The response to this is that He said “something with planks and nails” instead of “on the boat” or “on the ship,” for three reasons:

The first reason: To maintain the relationship between the *Āyāt* and their different parts, for if He said: “We carried him on the boat”, it would not be in harmony with what comes before and after the *Āyah*. And if He said: “on the ship”, it would also be like that. But for the purpose of

harmonizing the Āyāt in their contexts and words, he said:

﴿On something made of planks and nails﴾

The second reason: So that people can learn how to construct ships, and to know that they are constructed from planks and nails. That is why Allāh, Exalted is He, said:

﴿وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدْرِكٍ﴾

﴿And indeed, We have left this as a sign, then is there any that will remember?﴾ (Al-Qamar 54:15)

Therefore, Allāh, Exalted is He, left its knowledge as a sign for people to be able to construct (ships) as He, Exalted is He, inspired in Nūh.

The third reason: To indicate its strength, since it was made from planks and nails, and the ambiguity here, is to show its greatness.

So the focus was on what it was constructed of.

An example of mentioning the description without the name of what is being described, is His, the Exalted, saying:

﴿أَنْ أَعْمَلَ سَبِيغَاتٍ﴾

﴿Make you Sābighāt﴾ (Saba' 34:11)

He did not say "Dhurū'an" (coats of mail), because of the special concern for the benefit of these coats of mail, and that is that they should cover (and protect) completely. So this is similar.

- ❖ And concerning His statement, Exalted is He: ﴿floating under Our Eyes﴾, we say about this, as we said about His, the Exalted, statement:

﴿فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿For verily, you are under Our Eyes﴾ (At-Tūr 52:48)

The third Āyah: His statement:

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي﴾

﴿And I endued you with love from Me, in order that you may be produced under My Eye﴾ (Tā Hā 20:39)

- ❖ The address is directed to Mūsā, peace be upon him:
- ❖ Concerning His statement: ﴿And I endued you with love from Me﴾, the scholars of Tafsīr differ regarding its meaning.

Some of them said: ﴿And I endued you with love from Me﴾ means "I love you."

Some of them said it means "I endued you with love from people" while the cause of that is from Allāh. That is, whoever sees you, they will love you. The proof of this is that when the wife of Fir'awn saw him, she loved him, and said:

﴿لَا تَقْتُلُوهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا﴾

﴿Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son﴾ (Al-Qaṣaṣ 28:9)

If somebody says: "Is it possible that you understand that the Āyah carries two meanings?" We will answer yes; based on the principle, and that is, whenever an Āyah can convey two meanings which are not contradictory, then, it may be used for both of them together. Therefore, Mūsā, peace be upon him, was beloved to Allāh, the Mighty and Sublime, and beloved to the people. When they saw him, they loved him. The reality is that the two meanings are inter-related, because if Allāh loves a servant, He casts his love into the hearts of the servants.

It is reported from Ibn 'Abbās that he said: "Allāh loved him, and He made His creation love him."

❖ Then, He said: *«in order that you may be produced under My Eye»* producing something is to fashion the thing into a particular form, such as turning plates of iron into an axe, and turing wood into a door, and producing everything according to its form. Therefore, production of a house means building a house, the production of iron, means making utensils with it, for example, and engines. And the production of a human means raising him, physically and intellectually. To raise him physically is to provide him with food, and to raise him intellectually is to teach him etiquette, manners and the like. This was the case with Mūsā, peace be upon him, for he was raised under Allāh's Eye.

When the family of Fir'awn found him, Allāh, the Mighty and Sublime, protected him from them killing him, despite the fact that they were killing the male children among the Children of Israel. Allāh decreed that he, the one for whom the others were being killed, would be reared in the household of Fir'awn. The children were being killed because of him, and he was nurtured in safety under their care. So look at this marvelous decree!

Of Allāh's nurturing him, is that he was taken to the foster mothers that would suckle him; but he was never suckled by any one of them.

﴿وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ﴾

«And We had already forbidden (other) foster suckling mothers for him» (Al-Qaṣaṣ 28:12)

He never suckled from any other woman. His sister had been charged by his mother. She went to them and said:

﴿هَلْ أَتَاكُمْ عَلَىٰ أَهْلِ بَيْتِكُمْ يُكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَصِيبٌ﴾

«Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?» (Al-Qaṣaṣ 28:12)

They said: "Yes, we would like this." She said: "Follow me". Then they followed her. He, Exalted is He, said:

﴿فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ﴾

«So did We restore him to his mother, that she might be delighted, and that she might not grieve» (Al-Qaṣaṣ 28:13)

He never suckled from any woman, despite that he was of the age of suckling! This was from the perfection of Allāh's power and the truthfulness of His promise, because Allāh, the Mighty and Sublime, said to her:

﴿فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾

«And We inspired the mother of Mūsā, (saying): "Suckle him (Mūsā), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers"» (Al-Qaṣaṣ 28:7)

No one can imagine the degree of a mother's affection for her child. Now, it was said to her: "Put your baby in a box and cast it into the river, he will soon come back to you". If not for faith that this woman had, she would not have done this! To cast her son into the river! Even if he accidentally fell off from his cradle into the river, it would disturb her, so what about her throwing him in it? But because of her trust in the Lord, the Mighty and Sublime, and His promise, she cast him into the river.

Concerning His statement: «that you may be produced

under Our Eye» in the singular form, does this contradict what preceded about its plural form? The answer is that it does not contradict it. The reason for that, is because the singular in the genitive case conveys a general sense, it therefore includes whatever is affirmed for Allāh concerning Eyes. Hence, there is no contradiction between the singular, and the plural, or the dual.

Therefore, it remains, how do we harmonize between the plural and the dual? The response is that if the least number considered to be plural is two, then there is no contradiction, because we will say this plural refers to the dual, so it will not contradict it. But if the least number considered to be plural is three, then, three (as a number) is not intended by this plural. What is intended by it is exaltation, and to conform between the pronoun of the plural, and the genitive.

The people of *Tahrif* and *Ta'til* have interpreted the Eye to mean "looking" without Eye; they said: «Under Our Eyes» means "while We are watching you" but there is no eye. It is never possible to affirm the eye for Allāh, the Mighty and Sublime, because the eye is a part of the body. So if we affirm an eye for Allāh, we have, by that, affirmed parts and a body for Him; and this is impossible. He only mentioned eye to stress that He is watching. Meaning "as if we are watching you, and for Us is an eye." And the case is not like that!

So we reply them, this saying is erroneous for various reasons:

Firstly: It opposes the apparentness of the expression.

Secondly: It opposes the consensus of the *Salaf* (pious predecessors).

Thirdly: There is no evidence for it; that is, that the

meaning of Eye is only "watching."

Fourthly: If we say it merely refers to "watching" while Allāh affirmed an Eye for Himself, that will necessarily imply that He sees with that Eye; therefore, there is evidence in the *Āyah* that it is an eye, in reality.

وَقَوْلُهُ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

«Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is Sami'un, Baṣīrun» (Al-Mujādilah 58:1)

● The Attribute of Hearing and Seeing of Allāh, the Exalted

The Commentary

The author, may Allāh have Mercy upon him, mentioned seven *Āyāt* regarding the affirmation of the two Attributes of hearing and seeing.

The first *Āyah*: His statement:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

«Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between

you both. Verily, Allāh is Samī'un, Baṣīrun ﴿Al-Mujādilah 58:1﴾

Al-Mujādilah refers to the woman who came to the Prophet ﷺ to complain against her husband, who had declared Az-Zihār upon her.

Az-Zihār is when a man says to his wife: "You are to me, like the back of my mother" or words similar to that. Az-Zihār, during the period of Jāhiliyyah, was considered a form of irrevocable divorce. So, she came to Messenger of Allāh ﷺ to complain against her husband, and explained how the man divorced her with that irrevocable divorce, while she was the mother of his children. While she was conferring with the Prophet ﷺ, meaning - she was going over the matter repeatedly with him, Allāh, the Mighty and Sublime, gave her the verdict that is contained in the Āyah mentioned.

The proof in this Āyah is His statement:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ﴾

﴿Indeed Allāh has heard the statement of her that disputes with you﴾

In this is the affirmation of hearing for Allāh, Glorified and Exalted is He; and that He hears voices, regardless of how far away, or hidden they are.

'Āishah, may Allāh be pleased with her, said: "Blessed is He (or she said: "Praise be to Allāh") whose hearing encompasses every voice. I was on the other side of the house, and some of her discussion was hidden from me."^[1] This is the meaning of her narration.

And the hearing, which is attributed to Allāh, the Mighty

^[1] Its reference preceded.

and Sublime, is divided into two categories:

1. Hearing that deals with what is heard. Its meaning will, therefore be; reaching the sounds.
2. Hearing that has the meaning of response. So its meaning is that Allāh answers whomever calls upon Him, because the supplication is a voice that issues from the supplicator, and Allāh hears his supplication. Meaning — He responds to his supplication. The menaing is not merely hearing, since there is no benefit in this; rather the benefit is in Allāh responding to the supplication.

The hearing which means reaching the sounds, is divided into three categories:

The First: That which is intended to threaten.

The Second: That which is intended to show aid and support.

The Third: That which is intended to explain the all-encompassing knowledge of Allāh, Glorious and Exalted is He.

1. As for what is intended to threaten; an example of it is in His statement, Exalted is He:

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ﴾

﴿Or do they think that We hear not their secrets and their private counsel?﴾ (Az-Zukhruf 43:80)

And His statement:

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

﴿Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!"﴾ (Āl 'Imrān 3:181)

2. As for that which is intended to express aid and support, an example of it is His statement, Exalted is He, to Mūsā and Hārūn:

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

﴿Verily! I am with you both, hearing and seeing﴾ (Tā Hā 20:46)

Allāh, the Mighty and Sublime, intended to support Mūsā and Hārūn by mention of Him being with them, hearing and seeing. That is, He would hear what both of them say, and what is said to both of them, and He saw them, and the one to whom they were sent; what they were doing, and what was being done to them.

3. As for that which is intended to express the all-encompassing knowledge of Allāh; an example is in this Āyah, and that is:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh﴾ (Al-Mujādilah 58:1)

وَقَوْلُهُ: ﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

And His saying: ﴿Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!"﴾ (Āl 'Imrān 3:181)

The Second Āyah: His statement:

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

﴿Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!"﴾ (Āl 'Imrān 3:181)

Those who said: ﴿Truly, Allāh is poor and we are rich﴾ are the Jews, may Allāh destroy them! They described Allāh with imperfection, saying: "Truly, Allāh is poor."

The reason they said this, is that when He, Exalted is He, revealed His statement:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ﴾

﴿Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?﴾ (Al-Baqarah 2:245)

They said to the Messenger ﷺ: "O Muḥammad, your Lord is needy, He is asking for loans from us."

وَقَوْلُهُ: ﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ﴾، ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾، ﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾

﴿Or do they think that We hear not their secrets and their private counsel? Of course! And Our Messengers are by them, to record.﴾ (Az-Zukhruf 43:80) ﴿Verily! I am with you both, hearing and seeing﴾ (Tā Hā 20:46) ﴿Does he not know that Allāh does see?﴾ (Al-'Alaq 96:14)

The Third Āyah: His statement:

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ﴾

﴿Or do they think that We hear not their secrets and their private counsel? Of course! And Our Messengers are by them, to record﴾ (Az-Zukhruf 43:80)

- ❖ **As-Sirr (the secret):** What someone confides in his companion. *An-Najwa* (the private counsel): What he is discussing privately and talking to his companion about. It is louder than the secret. *An-Nadā'* (the call): is when one raises his voice for his companion.

So these are three things: the secret, the private counsel and the call.

For example, if someone sits beside you and you are talking to him secretly such that none else hears you, this is a secret. But if the discussion is among a group of people, wherein all of them hear and participate in the discussion, this is referred to as a private counsel. But as for a call, it occurs between two people who are far from each other.

These people were secretly talking about disobedience; and holding a council about that; so, Allāh, the Mighty and Sublime, threatened them:

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ﴾

﴿Or do they think that We hear not their secrets and their private counsel? Of course!﴾

- ❖ ﴿Of course﴾ (Bala): It is a word of reply, meaning: "Of course We hear them" and adding to that;

﴿وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ﴾

﴿And Our Messengers are by them, to record﴾

That is, they were with them, recording what they were doing in secret, and what they said in their private counsel. The meaning of "Messengers" here is the Angels, who are responsible for recording the deeds of the sons of Ādam.

In this Āyah is affirmation that Allāh hears their secrets and private counsels.

The Fourth Āyah:

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ﴾

﴿Verily! I am with you both, hearing and seeing﴾ (Tā Hā 20:46)

The address was directed to Mūsā and Hārūn, peace be upon them. Allāh, Glorious and Exalted is He, was telling them: ﴿Verily! I am with you both, hearing and seeing﴾. Meaning, I hear what you both say, and I hear what is said to you. And I see you, and I see the one to whom I sent you. I see what you do, and I see what is done to you. This is because they were treated badly, verbally or physically; if it is verbal, Allāh hears it; and if it is physical, it is seen by Allāh.

The Fifth Āyah: His statement:

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ﴾

﴿Does he not know that Allāh does see?﴾ (Al-'Alaq 96:14)

The pronoun in ﴿Knows he not﴾ refers to the one who was trying to harm the Prophet ﷺ, according to His statement:

﴿أَرَأَيْتَ الَّذِي بَنَىٰ ۖ عَيْدًا إِذَا صَلَّىٰ ۚ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۚ أَوْ

أَمَرَ بِالْقَوَىٰ ۚ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۚ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ﴾

﴿Have you seen him who prevents, a slave when he prays? Tell me, if he is upon the guidance? Or enjoins Taqwa? Tell me if he belies, and turns away? Does he not know that Allāh does see?﴾ (Al-'Alaq 96:9-14)

The scholars of *Tafsīr* have said that the one being referred to here is Abū Jahl.^[1]

In this *Āyah*, there is the affirmation of the Attribute of seeing (*Ar-Ru'yah*) for Allāh, Exalted is He. The *Ru'yah* attributed to Allāh has two meanings:

The First Meaning: Knowledge.

The Second Meaning: Seeing whatever is visible. That is reaching it with sight.

An example of the first meaning, is in His statement, Exalted is He, concerning the Day of Resurrection:

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۖ وَرَأَيْنَاهُ قَرِيبًا﴾

﴿Verily! They see it afar off. But We see it (quite) near﴾
(Al-Ma'ārij 70:6-7)

So the *Ar-Ru'yah* here, is the *Ar-Ru'yah* of knowledge; since the Day is not a physical thing that can be seen, and also at the same time not far off. Therefore, the meaning of ﴿But We see it (quite) near﴾ is We know it is near.

- ❖ **As for His saying:** ﴿Does he not know that He does see?﴾, it can be considered to mean knowledge, or the act of the seeing of vision. If it is good to be considered for both, and there is no contradiction between them, then it is required that it be considered to apply to both of them. So, it should be said: "Verily, Allāh sees" that is, He knows what this man

^[1] See *Ad-Durr Al-Manthūr* (6:626).

was doing, and and He also saw him.

﴿الَّذِي يَرَبُّكَ حِينَ تَقُومُ ۖ وَتَقَلُّبِكَ فِي السَّجْدِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ ﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾

﴿Who sees you when you stand. And your movements among those who fall prostrate. Verily! He, only He, is As-Samī', Al-'Alīm﴾ (*Ash-Shūrā* 26:218-220) ﴿And say: "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers"﴾ (*At-Tawbah* 9:105)

The Sixth Āyah: His Statement:

﴿الَّذِي يَرَبُّكَ حِينَ تَقُومُ ۖ وَتَقَلُّبِكَ فِي السَّجْدِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿Who sees you when you stand. And your movements among those who fall prostrate. Verily! He, only He, is As-Samī', Al-'Alīm﴾ (*Ash-Shūrā* 26:218-220)

- ❖ Before this *Āyah*, there is:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾

﴿And rely upon the All-Mighty, the Most Merciful﴾
(*Ash-Shūrā* 26:217)

- ❖ The *Ru'yah* here is the seeing of vision. Because in His statement:

﴿الَّذِي يَرَبُّكَ حِينَ تَقُومُ﴾

﴿Who sees you when you stand﴾

— it is not correct that it would mean knowledge, since Allāh knows about him before and after he had stood. And also because of His statement:

﴿وَقَلْبُكَ فِي السَّجْدَيْنِ﴾

﴿And your movements among those who fall prostrate﴾;

it corroborates that the meaning here is the Ru'yah of vision.

- ❖ The meaning of the Āyah is that Allāh, Exalted is He, sees him when he stands in Ṣalāh alone, and when he motions among those who prostrate in the congregational Ṣalāh.
- ❖ ﴿Verily He, only He, is As-Samī', Al-'Alīm﴾: meaning - Allāh is the One who sees you when you stand: ﴿He, is As-Samī', Al-'Alīm﴾

In this Āyah, there is pronoun in apposition (He); part of its benefit is to express restriction. So, is the restriction here absolute or relative? That is, is it a restriction in such a way that the quality found in the element being restricted cannot be found in any other, or is it just relative?

The answer: It is relative in a way and absolute in another way, because the meaning of ﴿As-Samī'﴾ here, is the possessor of perfect hearing, which reaches all that is audible. This is specifically for Allāh, the Mighty and Sublime.

The restriction with this usage is a reality. But for hearing in general, it can be possessed by a human, as it is contained in His statement:

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾

﴿Verily, We have created man from Nutfah (drops of mixed discharge of man and woman), in order to try

him, so We made him hearer, seer.﴾ (Al-Insān 76:2)

So, Allāh, Exalted is He, made the human being a hearer and seer. And like that; ﴿'Alīm﴾; because man is also knowledgeable, as Allāh, Exalted is He, said:

﴿وَبَشِّرُوهُ بِعَلِيمٍ﴾

﴿And they gave him glad tidings of an intelligent son, having knowledge﴾ (Adh-Dhāriyāt 51:28)

But absolute knowledge, that is; the perfect knowledge - it is specifically Allāh's, Glorified and Exalted is He. Therefore, the restriction with this usage a reality.

In this Āyah, there is a combination of the mention of hearing and seeing.

The Seventh Āyah: His statement:

﴿وَقُلْ أَعْمَلُوا فَسِرَى اللَّهِ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾

﴿And say: "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers"﴾ (At-Tawbah 9:105)

What comes before this Āyah is:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾

﴿Take Ṣadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily! Your invocations are a source of security for them, and Allāh is All-Hearer, All-Knower. Know they not that Allāh accepts repentance from His slaves and takes the Ṣadaqāt (alms, charities) and that

Allāh Alone is the One Who forgives and accepts repentance, Most Merciful? ﴿ (At-Tawbah 9:103-104)

❖ He says in the *Āyah*:

﴿وَقُلْ أَعْمَلُوا فَسِرِّي اللَّهِ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾

﴿... Allāh will see your deeds, and (so will) His Messenger and the believers﴾

Ibn Kathīr and others said, "Mujāhid said: 'This is a threat'" - that is from Allāh, Exalted is He, - "to those who disobeyed His commands, that their deeds shall be exposed to Him and to the Messenger and the believers. This will happen definitely on the Day of Resurrection. Allāh may even expose that to people in this world."

Here, the *Ru'yah* includes both that of knowledge and of vision.

So in this *Āyah*, there is an affirmation of the *Ru'yah* with both meanings: The *Ru'yah* of knowledge, and the *Ru'yah* of vision.

A Summary of what Preceded Regarding the Two Attributes of Hearing and Seeing

❖ That the hearing is divided into two categories:

1. Hearing that means responding.
2. Hearing that means to reach the sounds.

And that reaching sounds is of three categories.

❖ And like that, the *Ru'yah* (seeing) is divided into two categories:

1. Seeing with the meaning of knowledge.
2. Seeing with the meaning of reaching what is visible.

All of these are affirmed for Allāh, the Mighty and Sublime The *Ru'yah* which has the meaning of reaching what is visible, is divided into three categories:

— A category which is intended to express aid and support, such as His statement:

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

﴿Verily! I am with you both, hearing and seeing.﴾ (Tā Hā 20:46)

— A category which is intended to show the all-encompassing knowledge of Allāh, such as His statement:

﴿إِنَّ اللَّهَ يَمَّا يُعْطِيكَ يَدْرِي إِنَّ اللَّهَ كَانَ شَهِيدًا بِمَا تَصِفُ﴾

﴿Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever AllAll (An-Nisā' 4:58)

— A category intended to express threat, such as His statement:

﴿قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ بَيَّنَّا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾

﴿Say: "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will see your deeds"﴾ (At-Tawbah 9:94)

What behavioral benefits we derive from the Attributes of hearing and seeing:

As for the Attribute of *Ru'yah* (seeing), by having faith in that, we will benefit from fear and hope: Fear in the face of disobedience; because Allāh is looking at us. And hope at the time of obedience; because Allāh is looking at us. There is no doubt that He shall reward us for this, hence, our

determination for His obedience will grow stronger, while our want to disobey Him will weaken.

As for the Attribute of hearing, the matter regarding it is obvious; since if a person believes in Allāh's hearing (him), it necessitates that he believes in Allāh's perfect supervision over whatever he says, with fear and hope. Having fear, he would not utter anything evil which Allāh, Exalted is He, will hear from him; and with hope, he will utter the statements which Allāh, Exalted is He, is pleased with.

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 وَقَوْلُهُ: ﴿وَهُوَ شَدِيدُ الْحَالِ﴾ وَقَوْلُهُ: ﴿وَمَكْرُوا وَمَكَرَ اللَّهُ﴾
 وَاللَّهُ خَيْرُ الْمَكْرِينَ

And His saying: ﴿And He is Severe in Al-Mihāl﴾ (Ar-Ra'd 13:13) ﴿And they (disbelievers) plotted and Allāh planned too. And Allāh is the Best of the planners﴾ (Āl 'Imrān 3:54)

- ❖ ❖ ❖ -----
- Affirmation of Attribute of Al-Makar, Al-Kaid and Al-Mihāl for Allāh, the Exalted

The Commentary

The author, may Allāh have Mercy upon him, mentioned three synonymous Attributes, in four Āyāt. They are: Al-Mihāl, Al-Makar and Al-Kaid.

The first Āyah: Concerns Al-Mihāl, and it is His saying:

﴿وَهُوَ شَدِيدُ الْحَالِ﴾

﴿And He is Severe in Al-Mihāl﴾ (Ar-Ra'd 13:13)

That is, He is severe in punishment. And it is said that *Mihāl* means to plot (*Al-Makar*), meaning - strong in plotting. It appears as if based on this interpretation, the word is considered to be derived from *Al-Hilah* (ploy), and that is to plan a trap for one's opponent until he falls into it. This meaning is apparently what the author, may Allāh have Mercy upon him, meant, since he mentioned it alongside the Āyāt concerning *Al-Makar* and *Al-Kaid*.

Al-Makar; the scholars said its interpretation, is to inflict harm on the opponent by taking secret steps toward achieving that. Meaning - that you take some secret steps in order to inflict harms on your enemy while he does not perceive; but to you, it was known and deliberate.

Al-Makar can be commendable in a situation, and condemnable in another; if it is against one who also hatches up a plot, it is commendable because that will suggest that you are stronger than he is. But in other cases, it is condemnable, and it is called treachery. That is why Allāh never described Himself with it except by way of expressing opposition and with restriction, as He, Exalted is He, says:

﴿وَمَكْرُوا مَكْرًا وَمَكْرَنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾

﴿So they plotted a plot, and We planned a plan, while they perceived not﴾ (An-Naml 27:50)

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ﴾

﴿They were plotting and Allāh too was planning﴾ (Al-Anfāl 8:30)

But Allāh, Glorious and Exalted is He, is not described with it in a general way, one does not say: "Allāh is a plotter

(Mākir),” not by way of giving information, nor by the way of calling Him that. It should not also be said: “Allāh is a Kā'id (secret plotter)” not by way of giving information, nor by way of calling Him such. For this meaning can sometimes be commendable and sometimes condemnable. So, it is not possible that we describe Allāh with it in an unrestricted way.

But, as for His statement, Exalted is He:

﴿وَاللَّهُ خَيْرُ الْمَكِرِينَ﴾

﴿And Allāh is the Best of the planners﴾ (Āl 'Imrān 3:54)

This is a form of perfection. That is why He did not say: “I plot against the plotters”; He rather said: “And Allāh is the Best of those who plot”. Therefore, His plot will not be except goodness. That is why it is correct that we describe Him with that, and say: “He is the Best of those who plot;” or that we describe Him with the Attribute of plotting by expressing His opposition. That is, His opposition against whoever plots against Him. So, we say: “Allāh, Exalted is He, is a plotter against those who plot” based on His statement, Exalted is He:

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ﴾

﴿They were plotting, and Allāh too was planning.﴾ (Al-Anfāl 8:30)

The second Āyah: Concerns the Attribute of Al-Makar and that is His statement:

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ﴾

﴿And they (disbelievers) plotted and Allāh planned too.
And Allāh is the Best of the planners﴾ (Āl 'Imrān 3:54)

This was revealed concerning 'Īsā bin Maryam, may the Ṣalāh and Salām be upon him. The Jews plotted to assassinate him, but Allāh, the Most High, was greater than them in planning. So Allāh raised him to Himself, and cast his resemblance upon one of them — the one who had the greater share in the plan to assassinate him, while he wanted to kill him. When the one who wanted to kill him entered upon him, then 'Īsā was raised (to Allāh). Then, the people entered and said: “You are 'Īsā!” He said: “I am not 'Īsā”. They said: “You are the one.” This happened because Allāh had cast 'Īsā's resemblance upon him. So, this man, who wanted to kill 'Īsā bin Maryam, he himself was killed. So, his plot was foiled.

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ﴾

﴿And they (disbelievers) plotted and Allāh planned too.
And Allāh is the Best of the planners﴾ (Āl 'Imrān 3:54)

وَقَوْلُهُ: ﴿وَمَكَرُوا مَكْرًا وَمَكْرَنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾
وَقَوْلُهُ: ﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا﴾

﴿So they plotted a plot, and We planned a plan, while they perceived not﴾ (An-Naml 27:50) ﴿Verily, they are but plotting a plot. And I (too) am planning a plan﴾ (At-Tāriq 86:15-16)

The Third Āyah:

﴿وَمَكَرُوا مَكْرًا وَمَكْرَنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾

﴿So they plotted a plot, and We planned a plan, while they perceived not﴾ (An-Naml 27:50)

This was concerning the people of Ṣāliḥ. In the city where he was inviting people to Allāh, there were nine groups:

﴿قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ﴾

﴿They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household"﴾ (An-Naml 27:49)

Meaning to kill him, during the night.

﴿ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ﴾

﴿"And afterwards we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily! We are telling the truth'"﴾ (An-Naml 27:49)

Meaning, that they would kill him during the night, but they did not witness it. But they plotted and Allāh also plotted. It was said that when they went out to kill him, they headed to a cave, awaiting the night therein. Then, the cave closed up upon them, and they perished in it, while no harm touched Ṣāliḥ and his household. Allāh says:

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا﴾

﴿So they plotted a plot, and We planned a plan﴾ (An-Naml 27:50)

- ❖ *Makran* in both places is an indefinite, used to express greatness, meaning - they plotted a great plot, while We plotted a greater plot.

The Fourth Āyah: Concerns Al-Kaid, and that is His statement:

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا﴾

﴿Verily, they are but plotting a plot. And I (too) am planning a plan﴾ (Al-Ṭāriq 86:15-16)

- ❖ ﴿Verily, they﴾ that is the disbelievers of Makkah ﴿are plotting﴾ against the Messenger ﷺ, ﴿a plot﴾, there was nothing like it (their plot) to drive people away from him and his call, but Allāh, Exalted is He, also plotted a plan, much greater, more calculative, and more accurate.
- ❖ ﴿And I (too) am planning﴾ meaning; "a plot greater than their plot". Allāh mentioned some of their plots, and secret plans, in Sūrat Al-Anfāl. He says:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ﴾

﴿And (remember) when the disbelievers plotted against you to hold you, or to kill you, or to expel you﴾ (Al-Anfāl 8:30)

Three opinions:^[1]

1. ﴿To hold you﴾ - meaning, to imprison you.
2. ﴿To kill you﴾ - meaning, to exterminate you.
3. ﴿To expel you﴾ - meaning, to banish you.

The opinion of killing him was the best to them, with the advice of *Iblīs*, because *Iblīs* came to them in the form of an old man from Najd. He said to them: "Choose ten young men from ten clans of the Quraish, and give each of them a sword. Then, they should all head toward Muḥammad and kill him all at once. In this way, his blood would be placed on all the clans, then the children of Hāshim will not be able to kill any of these young men. Hence, they will resort to collecting the blood-money, and by that you will be free

^[1] See *Ad-Durr Al-Manthūr* (3:324).

from him." They said: "This is a marvelous opinion. They all agreed upon that."^[1]

But they were plotting a plot, while Allāh, Exalted is He, was also plotting what was better than that.

He, Exalted is He, said:

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

﴿They were plotting and Allāh too was planning, and Allāh is the Best of the planners﴾ (Al-Anfāl 8:30)

They never achieved what they desired, the Messenger ﷺ rather left his house, scattering dust on the heads of these ten, while reciting:

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ﴾

﴿And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see﴾ (Yā Sīn 36:9)

They were anticipating the Messenger ﷺ to go out; but he left, while they perceived not.^[2] Therefore, the plot became stronger than theirs, because Allāh rescued His Messenger from them and he emigrated.

❖ He said here:

[1] See *Sīrah Ibn Hishām* (1:427), *Ad-Durr Al-Manthūr* (3:324) and *As-Suyūṭī* referenced it to Ibn Ishāq, Ibn Jarīr, Ibn Abī Ḥātim, Abū Nu'aim and Al-Baihaqī in *Ad-Dalā'il* from Ibn 'Abbās, may Allāh be pleased with him.

[2] In *Mursal* form with an authentic chain from Muḥammad bin Ka'b Al-Qurazī. See *As-Sīrat An-Nabawiyyah Aṣ-Ṣaḥīḥah* by Dr. Akram Ḍiyā' Al-'Umarī (1:207) and see *Aṭ-Ṭabaqāt* of Ibn Sa'd (1:228).

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا ○ وَأَكِيدُ كَيْدًا﴾

﴿Verily, they are but plotting a plot. And I (too) am planning a plan﴾ (Aṭ-Ṭāriq 86:15-16)

The indefinite form is used here to express greatness. And the plot of Allāh, the Mighty and Sublime, is stronger than their plot.

In that manner Allāh, the Mighty and Sublime, plans for whomever supports His religion, for He shall plan for him, and aid him. Allāh, Exalted is He, said:

﴿كَذَلِكَ كَدْنَا يُوسُفَ﴾

﴿Thus did We plan for Yūsuf﴾ (Yūsuf 12:76)

Meaning: We did that by which his purpose was achieved while no one perceived it. This is from Allāh's grace upon a man; to save him from the evil of his enemy by way of plotting against this enemy who desired to inflict harm upon him.

If you say: "What is the definition of *Al-Makar*, *Al-Kaid*, and *Al-Mihāl*?"

The Response: Their definition according to the scholars, is the act of hatching secret plans in order to attack the opponent; meaning, that you trap your opponent via hidden plans while he knows not. It is commendable if it is done under the right circumstances, and it is an attribute of imperfection that is condemnable when it is done under other than the right circumstances.

It has been mentioned, that when 'Alī bin Abī Ṭālib, may Allāh be pleased with him, wanted to engage 'Amr bin Wadd in a duel - the benefit of a duel is that when one of the two defeats the other, the hearts of his enemies will break up - when 'Amr appeared, 'Alī shouted: "I did not

come out to fight two people". Then 'Amr turned round. When he had turned around, 'Alī, may Allāh be pleased with him, hit him on his knee until he brought down his head! [1]

This was a trick, but it is permissible and commendable because it was in the proper circumstances. This man did not come out to honor 'Alī bin Abī Ṭālib nor to congratulate him, but he came out in order to kill him, and 'Alī hatched a plot against him.

Al-Makar, *Al-Kaid*, and *Al-Mihāl*, are among Allāh's attributes of doing, which He is not described with in an unrestricted way, for they are sometimes commendable and sometimes condemnable.

He is to be described with them in the situation when it will be commendable, and not when they are not condemnable. It should be said: "Allāh is the Best of those who plot, He is the Best of those who plan," or it should be said: "Allāh is a Plotter against the plotters, He Deceives the one who tries to deceive Him."

Mockery also belongs to this category. It is not correct to describe Allāh as mocking, in an unrestricted way, because mockery is a form of jest, and it should be negated from Allāh. Allāh, Exalted is He, says:

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبٍ﴾

﴿And We created not the heavens and the earth, and all that is between them, for mere play﴾ (Ad-Dukhān 44:38)

But, in opposition to one who mocks at Him, it will be perfection; as He, Exalted is He, says:

[1] See *Silsilat Al-Aḥādīth Aḍ-Ḍa'īfah* (1:775 - the new edition Maktabat Al-Ma'ārif) by *Shāikh* Al-Albānī.

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ﴾

﴿And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayāṭīn*, they say: "Truly, we are with you; verily, we were but mocking"﴾ (Al-Baqarah 2:14)

Then, Allāh said:

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ﴾

﴿Allāh mocks at them﴾ (Al-Baqarah 2:15)

The People of the *Sunnah* and the *Jamā'ah* affirm these meanings for Allāh, the Mighty and Sublime, as reality. But the people of *Tahrīf* say it is never possible to describe Allāh with them; that the mention of Allāh's plot and their plot, is just mere literal resemblance, the meaning is different, such as:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allāh is pleased with them, and they are pleased with Him﴾ (Al-Mā'idah 5:119)

We are saying to them: "This is contrary to the apparentness of the text, and it is contrary to the consensus of the *Salaf* (pious predecessors)."

Earlier, we stated, that if someone were to say: "Bring us a statement from Abū Bakr, 'Umar, 'Uthmān or 'Alī, saying: "The meaning of *Al-Makar*, *Al-Kaid*, mocking, and deceiving, is a reality."

We say to them: "Yes, they recited the Qur'ān, and believed in it. The fact that they did not alter this meaning that quickly comes to mind, to another one, shows that they acknowledged it, and that this is a consensus; that is why it suffices us to say that there is a consensus on it.

Nothing that opposes the apparentness of the statement has ever been reported from anyone of them, nor that he interpreted pleasure to mean reward, or *Al-Kaid* to mean punishment..." and the like.

Perhaps someone raises confusion among us, saying: "You are saying that this is the consensus of the *Salaf* (pious predecessors)? Where is their consensus (stated or recorded)?" We say: "The absence of reports from them that are contrary to the apparentness of it, is an evidence of the consensus."

What we Derive of Behavioral Benefits by the Affirmation of the Attributes of *Al-Makar*, *Al-Kaid*, and *Al-Mihāl*

Al-Makar: A person will derive the behavioral benefit of remembering that Allāh, Glorious and Exalted is He, is always watching Him, and he will not plan to do what is unlawful, and how many plot to do what is unlawful! So these people who plot to do the unlawful, when they know that Allāh, the Exalted is better at plotting than they are, and quicker in plotting than them, that will make them stop such plots.

Sometimes, someone might be doing something, which to people, appears permissible but to Allāh, it is not permissible. In this situation, he will fear Allāh, and be cautious (of disobeying Him).

There are many examples of such matters, in business transactions, and marriage, and other than that.

An example of that in business; suppose a man comes to another and says: "Lend me ten thousand *Dirhams*" and the other says: "I will not lend it to you unless I collect twelve thousand in return." This is *Ribā* and it is unlawful.

So he avoids this because he knows that this is clearly *Ribā*. But suppose he sells him some goods for twelve thousand *Dirhams*, on deferred payment, over a year, and a document for that is written between them. Then, later the seller goes to the buyer and says: "sell it back to me for ten thousand in cash." Then he (the buyer) says: "I sell it to you" and they write a document of business transaction between them.

Apparently, this business transaction is valid; but we say: "This is a fraud"; because this man (the first seller) knows that it is not allowed for him to give him ten thousand in exchange for twelve thousand. So he said: "I will sell this merchandise to him for twelve thousand, and buy it back from him for ten thousand in cash."

Over time, one can continue in this kind of transaction, since to people it is a kind of transaction that does not have any problem, but before Allāh, it is a form of deception involving what He has made unlawful. Allāh, Exalted is He, is watching this wrong doer, so that when He seizes him, he will not release him. Meaning, He will leave him while his wealth is increasing and progressing with this *Ribā*; but when He seizes him, He will not release him. After that, all of these things will become a loss for him, and he will end up being bankrupt. One of the statements common upon the tongue of the people is: "Whoever engages in fraudulent dealings, he ends up being a pauper."

An example in the matter of marriage; is a case of a woman that has been divorced three times, then she is not permissible for the husband again until she has married and divorced another man. In order to facilitate things for the first husband, a friend of his is then contracted to marry this woman with the condition (between the two men) that

once the second man has had sexual intercourse with her, he will divorce her. Then, he does that. So he marries her properly in the presence of witnesses, and he also gave her a *Mahr*, and consummated the marriage, and then divorced her. When he divorced her, she started the waiting period, after which, the first husband married her. Apparently, it is lawful for her to marry the first husband, but in reality she is not lawful for him, because this is a form of deception.

Whenever we know that Allāh, the Most High, is quicker in plotting, and that Allāh is the Best of those who plot, that will make us stay far away from attempting to be deceitful with what Allāh has made unlawful.

وَقَوْلُهُ: ﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾، ﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

And His saying: *«Whether you disclose a good deed, or conceal it, or pardon an evil; verily, Allāh is 'Afuwwan Qadīr» (An-Nisā' 4:149) «Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Ghafūrun Raḥīm» (An-Nūr 24:22)*

- The Attributes of Al-'Afu (Pardon), Al-Maghfirah (Forgiveness), Ar-Raḥmah (Mercy), Al-'Izzah (Honor, Might) and Al-Qudrah (Power)

The Commentary

The author, may Allāh have mercy upon him, mentioned

four *Āyāt* concerning the Attributes of Pardon, Power, Forgiveness, Mercy and Honor (Al-'Izzah).

The first Āyah: Is concerning the Attributes of Al-'Afu (pardon) and Al-Qudrah (power). His statement:

﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾

«Whether you disclose a good deed, or conceal it, or pardon an evil; verily, Allāh is 'Afuwwan Qadīr» (An-Nisā' 4:149)

Meaning: If you do a good deed and disclose it to people or *«conceal it»* from the people; indeed, Allāh, Exalted is He, knows of it; nothing can be hidden from Him.

And in another *Āyah*:

﴿إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

«Whether you reveal anything or conceal it, verily, Allāh is 'Alīman (Knower) of everything» (Al-Aḥzāb 33:54)

This is more comprehensive. It includes the good and bad, and what is not good or bad. Each *Āyah* has its importance and area of suitability for the one who ponders it.

- ❖ **Concerning His statement:** *«Or pardon an evil»* Pardon (Al-'Afu) is to overlook giving punishment. If somebody does an evil to you, and you pardon him, indeed Allāh, Glorified and Exalted be He, knows of that. But pardoning, to be praiseworthy for the pardoner, has the condition that it be combined with reconciliation, because of His statement, Exalted is He:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

﴿But whoever forgives and makes reconciliation, his reward is due from Allāh﴾ (Ash-Shūrā 42:40)

The reason for that is that pardon may be a cause of additional oppression and hostility, or it may be a cause to end that, without any increase nor decrease in transgression.

1. When it is a cause that increases transgression, then pardon in such case is blameworthy; it can even be prohibited. Such as when we pardon a criminal, and we know - or we have a strong suspicion - that he will go and commit greater crime. In this case, the one pardoning will not be commended for doing that, he would rather be condemned for it.
2. Pardon can lead to the end of hostility. That is, if the pardoned person becomes ashamed, and says: "This person that pardoned me, it is not possible that I transgress against him another time, nor anyone else." So he is ashamed to be the transgressor. The one that pardoned will be considered among those worthy to pardon, so pardoning here is commendable and recommended. It may even be compulsory.
3. Then, pardon may not have any effect, neither increase nor decrease; then this is what is best, based on His statement, Exalted is He:

﴿وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾

﴿And to pardon is nearer to At-Taqwā﴾ (Al-Baqarah 2:237)

- ❖ Here, He, Exalted is He, says:

﴿أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾

﴿Or pardon an evil; verily, Allāh is 'Afuwwan, Qadīr﴾
(An-Nisā' 4:149)

Meaning when you pardon an evil, Allāh will pardon you. We derive this ruling from the subordinate clause: ﴿Verily, Allāh is 'Afuwwan, Qadīr﴾ - meaning that, He will pardon you despite the fact that He can take vengeance upon you. And He, Exalted is He, combined here between pardon and power, because the perfection of pardon lies in the fact that it is out of power. As for the pardon that accrues out of weakness, the one who does this will not be commended, because he is incapable of taking revenge. As for the pardon that is not combined with power, it can be commended, but it is not perfect pardon. Rather, perfect pardon is that which is done out of power.

That is why Allāh, Exalted is He, combined between these two names: Al-'Afuw and Al-Qadīr.

So Al-'Afuw is the One Who overlooks the evil deeds of His servants. What is common is that Al-'Afuw (pardon) is for forsaking an obligation, while Al-Maghfirah (forgiveness) is for commission of a prohibited act.

Al-Qadīr: The Possessor of power. It is an attribute with which a doer will be able to perform an action, without any incapability.

These two Names comprise two Attributes, and they are Al-'Afuw and Al-Qudrah.

The second Āyah: Concerning Al-Maghfirah (forgiveness) and Ar-Rahmah (mercy). His statement:

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

﴿Let them pardon and forgive. Do you not love that

Allāh should forgive you? And Allāh is Ghafūrun Raḥīm» (An-Nūr 24:22)

This Āyah was revealed concerning Abū Bakr, may Allāh be pleased with him, and that was because Miṣṭah bin Uthāthah, may Allāh be pleased with him, who was the son of Abū Bakr's maternal aunt (his second cousin), and he was among those that were spreading the slander.

The story of the slander,^[1] is that some people among the hypocrites attacked the honor of 'Āishah, may Allāh be pleased with her. By Allāh, their focus was not to attack the personality of 'Āishah primarily, but their focus was to attack and tarnish the honor of the Messenger of Allāh ﷺ. They intended to cause confusion concerning his bed, and cast him into ignominy, may Allāh forbid! But, and to Allāh is the praise, Allāh exposed their evil intentions and plans, and disgraced them! He said:

﴿وَالَّذِي نَوَيْتُ كِبَرَهُ مِنْهُمْ لَهُمْ عَذَابٌ عَظِيمٌ﴾

«And as for him among them who had the greater share therein, his will be a great torment» (An-Nūr 24:11)

They attacked her personality, and the majority of those who were involved in this were the hypocrites, while a group of the righteous Companions were also involved. Among them was Miṣṭah bin Uthāthah. This act is one of the greatest means of severing the ties of kinship - that one should disparage his relation, particularly as this was concerning the Mother of the Believers, the wife of the Messenger of Allāh ﷺ. Reacting on this, Abū Bakr vowed to stop providing for him.

[1] The story of Al-Ifk (the slander) is reported by Al-Bukhārī (4750), (4757) and Muslim (2770) from 'Āishah, may Allāh be pleased with her.

So, Allāh, Exalted is He, says:

﴿وَلَا يَأْتِلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ﴾

«And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākīn (the poor), and those who left their homes for Allāh's Cause» (An-Nūr 24:22)

All these attributes were affirmed in the case of Miṣṭah: He was a relative to Abū Bakr, a poor person, and a Muhājir (one who emigrated):

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ﴾

«Let them pardon and let them forgive. Do you not love that Allāh should forgive you? And Allāh is Ghafūrun Raḥīm» (An-Nūr 24:22)

Abū Bakr, may Allāh be pleased with him, said (in reply to the statement of Allāh): "O yes! By Allāh, we love that Allāh forgives us." Then, he continued providing for him. This is why the Āyah was revealed.

- ❖ Concerning His statement: «Let them pardon» - it means, "Let them overlook the sin committed against them."
- ❖ «Wal-yasfahū (and let them forgive)» meaning that they should turn away from this matter and not talk about it (afterward). And it is taken from Ṣafḥah of the neck, and that is its side, because when a person turns away, what appears of him is the side of his neck.

And the difference between Al-'Afu and Aṣ-Ṣafḥ is that a person might pardon but not forgive; afterward, he would

still be mentioning this transgression and wrong (against him); but he would not retaliate; so, forgiveness (Aṣ-Ṣafḥ) is stronger than pardon.

- ❖ Concerning His statement: ﴿Do you not love that Allāh should forgive you?﴾: ﴿Do you not﴾; is a proposition, and its response is: "Indeed, we do love that." So, if we love that Allāh forgive us, then let's undertake the means to the forgiveness.
- ❖ Then He said: ﴿And Allāh is Ghafūrūn Raḥīm﴾: ﴿Ghafūr﴾ this is either considered the active subject of a verbal clause meant to emphasize, or an adjective. If it is an adjective, it refers to the attribute that is ever present and affirmed. This is what an adjective (in the Arabic grammar) indicates. If it is considered an active subject, it indicates that the forgiveness often occurs from Allāh.

After this, we say it combines the two. It is an adjective, because the act of forgiveness is an eternal Attribute of Allāh, Exalted is He. It is also an action that He often does, how often is the forgiveness of Allāh, Exalted is He! How great is it!

- ❖ Concerning His statement: ﴿Raḥīm﴾, this is also an active subject used to express emphasis. And root noun for doer of Raḥam is Rāḥim, but it changes to Raḥīm due to the great amount of Allāh's Mercy, and the great amount of those that He, the Mighty and Sublime, has Mercy with.

Allāh, Glorified and Exalted be He, combined between these two Names, because they express similar meanings. In Al-Maghfirah (forgiveness), woes and the consequence of sins vanish, while with Ar-Raḥmah (mercy) that which is sought is achievement; as Allāh, the Exalted, said to

Paradise: "You are My mercy, I show My mercy upon whom I will with you."^[1]

وَقَوْلُهُ: ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾ وَقَوْلُهُ عَنْ إِبْلِيسَ
﴿قَالَ فِيعَزِّكَ لَاغْوِيَنَّهُمْ أَجْمَعِينَ﴾

And His saying: ﴿But Al-'Izzah belongs to Allāh, His Messenger, and to the believers﴾ (Al-Munāfiqūn 63:8)
And His saying, that Iblīs said: ﴿By Your Might, then I will surely mislead them all﴾ (Ṣād 38:82)

The third Āyah: Regarding Al-'Izzah, and it is His saying:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾

﴿But Al-'Izzah belongs to Allāh, His Messenger, and to the believers﴾ (Al-Munāfiqūn 63:8)

This Āyah was revealed in response to the statement of the hypocrites:

﴿لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾

﴿If we return to Al-Madīnah, indeed the more honorable (Al-A'zz) will expel the meaner﴾ (Al-Munāfiqūn 63:8)

They thought that they were the most honorable, and the Messenger of Allāh and the believers were the humiliated ones. So Allāh, Exalted is He, explained that there was no

^[1] Reported by Al-Bukhārī (4950) and Muslim (2846) from Abū Hurairah, may Allāh be pleased with him.

honor for them, not to talk of being the most honorable, and that the honor belongs to Allāh, His Messenger and the believers. The meaning of the statement of the hypocrites, was that the Messenger ﷺ and the believers were the ones that would expel the hypocrites, because they (the Messenger and the believers) are the people of honor, while the hypocrites were the people of ignominy. That is why they always thought that every cry was against them. That was because of their ignominy and panic. Whenever they met those who believed, they would say: "We believe" out of fear and cowardice, but when they were alone with their devils, they would say: "We are with you, we were only mocking!" This is the utmost humiliation!

As for the believers, they are honored by their religion. Regarding their arguing with the People of the Book, Allāh said:

﴿فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

﴿Then, if they turn away, say: "Bear witness that we are Muslims."﴾ (Āl 'Imrān 3:64)

They openly profess it, they do not fear the criticism of the one who criticizes.

In this noble Āyah is the affirmation of Al-'Izzah for Allāh, Glorified and Exalted is He.

The people of knowledge mentioned that Al-'Izzah (honor) can be categorized into three: The 'Izzah of power, the 'Izzah of force, and the 'Izzah of protection.

1. As for the 'Izzah of power, its meaning is that Allāh, Exalted is He, is the possessor of mighty power, meaning that he has no peer.
2. The 'Izzah of force is the 'Izzah of dominance; that is - He dominates everything; subjugating everything. Of

its example, is His statement, Exalted is He:

﴿فَقَالَ أَكْذِبُهَا وَعَزَّيْ فِي الْخُطَابِ﴾

﴿And he says: "Hand it over to me, and he overpowered me in speech"﴾ (Ṣād 38:23)

Meaning he overcame me in speech. So, Allāh, Exalted is He, is Mighty, there is nothing that can overcome Him; rather, He overwhelms everything.

3. The 'Izzah of protection means that it is impossible that any defect or imperfection reaches Allāh, Exalted is He.

These are the meanings of 'Izzah which Allāh, Exalted is He, affirmed for Himself. It indicates the perfection of His dominance and authority, and the perfection of His Attributes, and to that He is absolutely free of any imperfection.

It indicates His perfect dominance and His authority in might and force.

It indicates completion and perfection of His Attributes, and that there is nothing like Him in might and power.

It indicates that He is completely free of any imperfection or defect the 'Izzah of protection.

❖ **Concerning His statement:** ﴿and to His Messenger and to the believers﴾ that there is 'Izzah for the Messenger ﷺ, and for the believers, and dominance.

❖ However, it is compulsory that we know that the honor Allāh affirms for His Messenger and the believers is not the same type of honor that belongs to Allāh, because the honor that belongs to the Messenger ﷺ and the believers can be overcome by weakness, based on His statement:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ﴾

﴿And Allāh has already made you victorious at Badr, when you were a weak little force.﴾ (Āl 'Imrān 3:123)

It can be overcome sometimes for a wisdom which Allāh, Exalted is He, wills. In the battle of Uḥud, absolute honor did not result for them, because they were eventually overcome for great wisdoms; the same thing at Hunain, they fled, so that none remained with the Prophet ﷺ out of the twelve thousand soldiers, except one hundred men, or close to that number.^[1] This caused honor to fade; but it is temporary.

As for the 'Izzah of Allāh, the Mighty and Sublime, it can never fade out. Based on this, we know that the honor that Allāh affirms for His Messenger and the believers is not like the honor which He affirms of Himself.

This can also be derived from the general principle, and that is: That when two things bear the same name, that does not imply that those two things are completely identical; and that two things share the same attribute, does not imply that those two things are completely similar.

The fourth Āyah: Also concerning Al-'Izzah, and it is His saying, that Iblīs said:

﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

﴿By Your Might, then I will surely mislead them all﴾
(Sād 38:82)

Iblīs chose to swear by Allāh's 'Izzah, instead of other than that of Attributes, because the situation was one trying to overcome another. As if what he was saying is: "By your

^[1] See *Fath Al-Bārī* (8:29).

might with which you dominate others, I will surely mislead these, and take control of them - that is the children of Ādam - until they leave the guided path for the wrong path." The sincere slaves of Allāh are exempt from this, because Iblīs will not be able to mislead them as He, Exalted is He, says:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

﴿Certainly, you shall have no authority over My slaves.﴾ (Al-Hijr 15:42)

So these two Āyāt include the affirmation of Al-'Izzah (Honor, Might) for Allāh.

And in the second Āyah, it is affirmed that the *Shaiṭān* acknowledges the Attributes of Allāh.

Why should we find among the Children of Ādam those who deny the Attributes of Allāh? Is the *Shaiṭān* then more knowledgeable regarding Allāh and much wiser than these deniers?

The Behavioral Benefits We Derive

— Concerning Al-'Afu (pardon) and Aṣ-Ṣaḥḥ (forgiveness), when we know that Allāh pardons, and that He is All-Powerful, that will make us always seek His pardon, and hope for His pardon regarding whatever we neglect among the obligations.

— As for Al-'Izzah, we say, that when we know that Allāh is All-Mighty ('Azīz), it is not possible that we do anything by which we would be at war with Allāh. For example, a person that is involved in *Ribā*, his action is that which Allāh is at war with:

﴿فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ﴾

﴿And if you do not do it, then take a notice of war from

Allāh and His Messenger﴾ (Al-Baqarah 2:279)

When we know that Allāh possesses might that can never be overcome, then we will not advance toward what Allāh, the Mighty and Sublime, is at war with. Armed robbery is also a form of war:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

﴿The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land﴾ (Al-Mā'idah 5:33)

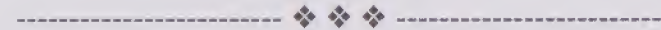
If we know that armed robbery is a form of waging war against Allāh, and that the 'Izzah belongs to Allāh, it will prevent us from this act, for Allāh, only He, is the All-Conquering.

We can say that there is an advantage in the behavioral aspect of this as well, and that is that a believer should exhibit honor in matters concerning his religion, in such a way that he does not humble himself before anybody, whoever such a person is, except before the believers. Therefore, he should be harsh against the unbelievers and humble before the believers.



وَقَوْلُهُ: ﴿بَارِكْ أَنْتُمْ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

And His saying: ﴿Blessed be the Name of your Lord (Allāh), *Dhīl-Jalālī wal-Ikrām* (the Owner of Majesty and Honor)﴾ (Ar-Raḥmān 55:78)



● Affirmation of the Name for Allāh

The Commentary

The author, ﷺ, mentioned an Āyah affirming the Name for Allāh, Exalted is He, and there are many other Āyāt concerning the exaltation of Allāh, Exalted is He, and negation of a like from Him.

The Āyah concerning the affirmation of the Name:

﴿بَارِكْ أَنْتُمْ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

﴿Blessed be the Name of your Lord (Allāh), *Dhīl-Jalālī wal-Ikrām* (the Owner of Majesty and Honor)﴾ (Ar-Raḥmān 55:78)

- ♦ ﴿Tabārak (Blessed)﴾: The scholars said its meaning is: He is exalted, and proud, when it is used to describe Allāh, such as His statement:

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So blessed be Allāh, the Best of creators﴾ (Al-Mu'minūn 23:14)

If it is used for describing the Name of Allāh, its meaning is that there is abundant blessings with the Name of Allāh; that is, when the Name of Allāh accompanies something, there will be abundant blessings in such a thing.

That is why it is related in the *Hadīth*: "Every noble matter that is not begun with *Bismillāh*, is severed (from prosperity)." [1] Meaning - nullifying the blessing.

Even saying the *Bismillāh* makes permissible what is prohibited without it. If someone says *Bismillāh* at the time of slaughtering, an animal becomes permissible to eat, if it is not said, that animal becomes prohibited and dead flesh. There is a difference between what is permissible, good and pure, and the dead animal, the impure animal and the offensive animal.

If someone says *Bismillāh* at the time of purifying himself from minor impurity (such as performing *Wuḍū'*) it is valid; if he does not say *Bismillāh*, it is not valid, according to one of the two opinions.

If someone says *Bismillāh* at the time of eating, the *Shaitān* would not eat with him; if he does not say it, he (the *Shaitān*) eats with him.

If someone says *Bismillāh* at the time of having intercourse, and says: "O Allāh, keep the *Shaitān* away from us, and from what you provide for us," [2] then if a child is decreed for them, the *Shaitān* will never be able to harm him.

Hence, we say: *Tabārah* here does not convey the meaning of "He is exalted" or "He is proud", rather, it is compulsory

[1] This *Hadīth* is reported by different wordings and taking the versions together indicates that it is *Ḥasan* or *Ṣaḥīḥ* *Li-Ghairihi* and more than one of the *Imāms* have said it is *Ṣaḥīḥ*, while others consider it to have deficiencies. See *Musnad Al-Imām Aḥmad* edited by Aḥmad Shākir (8697) and *Ṣaḥīḥ Ibn Hibbān bi Tartīb Ibn Balbān* edited by Shu'aib Al-Arnā'ūṭ (1:173) and *Irwā' Al-Ghalīl* (1 and 2).

[2] Reported by Al-Bukhārī (3271) and Muslim (1434) from Ibn 'Abbās, may Allāh be pleased with him.

that its meaning is; abundant blessing are with Allāh's Name; that is, His Name is the cause of abundant blessing when it accompanies something.

And, concerning His statement:

﴿ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

﴿*Dhil-Jalālī wal-Ikrām* (the Owner of Majesty and Honor)﴾ (Ar-Raḥmān 55:78)

- ❖ ﴿*Dhi*﴾ meaning owner, and it is a description of the Lord, not the Name. If it were a description of the Name, it would be: *Dhū*.
- ❖ ﴿*Al-Jalāl*﴾: meaning magnificence.
- ❖ ﴿*wal-Ikrām*﴾ meaning "Honor". It is proper, because honor can be from Allāh to the one who obeys Him, and from the one who obeys Him, to Him.

So, ﴿*Al-Jalāl*﴾ is His magnificence, Himself, and ﴿*wal-Ikrām*﴾ is His magnificence in the hearts of the believers, so they honor Him, and He honors them.

﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

﴿So worship Him, and be constant and patient in His worship. Do you know of any who is similar to Him?﴾ (Maryam 19:65)

- The *Āyāt* of the Attributes of Negation (*Al-Manfiyyah*) Concerning the Exaltation of Allāh and the Negation of any Equal from Him:

The Commentary

The first Āyah: His statement:

﴿فَاعْبُدْهُ وَأَصْطِرْ لِعُنْدِ اللَّهِ هَلْ تَعْلَمُ لَمْ سَمِيًّا﴾

﴿So worship Him, and be constant and patient in His worship. Do you know of any who is similar to Him?﴾
(Maryam 19:65)

The author ﷺ, began with the Attributes of negation. It has earlier been discussed that the Attributes of Allāh, Exalted is He, are affirmative and negative; that is negation because perfection will not be ascertained except with affirmation and negation: Affirmation of the perfect attributes and negation of those that are imperfect.

- ❖ Concerning His statement: ﴿So worship Him, and be constant and patient in His worship﴾, this follows what preceded; His statement:

﴿رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿Lord of the heavens and the earth, and all that is between them﴾ (Maryam 19:65)

So He, Glorious and Exalted is He, mentioned His Rubūbiyyah (Lordship):

﴿رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿Lord of the heavens and the earth, and all that is between them.﴾ (Maryam 19:65)

And then, based upon that, He explained that it is obligatory to worship Him; since all who acknowledge the Lordship, it necessitates that they affirm the Al-'Ubūdiyyah (worship), and Al-Ulūhiyyah (divinity) or else, it becomes contradictory.

So, His statement: ﴿So worship Him﴾, that is — subjugate yourself to Him, with love and reverence. And worship: what is intended by it, is that with which worship is performed, and the act of worship, which is the action of the slave, as had preceded in the introductory notes.

- ❖ Concerning His statement: ﴿And be constant and patient﴾: *Iṣṭabir*; its root in the language is *Iṣṭabir*, so the *Tā'* was replaced by the *Ṭā'* due to inflection. And *Aṣ-Ṣabr* means confinement of the soul, and the word *Iṣṭabir* is more emphatic and expressive than *Iṣḥar*, for it expresses endurance and tolerance. Therefore, its meaning is "be patient even if that is harsh upon you; and persevere in the way that one will against an opponent while fighting."
- ❖ Concerning His statement: ﴿Do you know of any who is similar to Him?﴾: The interrogative here is intended to negate. If the interrogative is used to convey negation, it also carries the meaning of a challenge. Meaning, if you are truthful, then inform me: "Do you know of any who is similar to Him?" That is - do you know of any who is like Him, who deserves what He deserves?

The answer is no. So when that is the case, then it is compulsory that you worship Him alone.

Among the Attributes in it; He said: ﴿Do you know of any who is similar to Him?﴾ and this is one of the Attributes of negation.

What does it consist of in terms of the Attributes of perfection, for we have mentioned in what preceded, that the Attributes of negation must necessarily imply an affirmation. What is the affirmation which it includes here? The answer is: Absolute perfection. The meaning will

therefore be: Do you know of any similar to Him, in His absolute perfection, in which nobody is similar to Him?

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 وَقَوْلُهُ: ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ وَقَوْلُهُ: ﴿فَلَا تَجْعَلُوا
 لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

And His saying: ﴿And there is none co-equal or comparable unto Him﴾ (Al-Ikhlāṣ 112:4) And His saying: ﴿Then do not set up rivals unto Allāh while you know﴾ (Al-Baqarah 2:22)

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The second Āyah:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

﴿And there is none co-equal or comparable unto Him﴾
 (Al-Ikhlāṣ 112:4)

The discussion about this preceded. It means, nothing is equal to Him. It is an indefinite pronoun used in the context of negation, it, therefore, conveys a general sense.

In this Āyah, there is a negation of a co-equal for Allāh, Exalted is He. And that is, because of the perfection of His Attributes, none is equal to him; not in His knowledge, His Hearing, His Seeing, His Power, His Might, His Wisdom nor any of His other Attributes.

The third Āyah: His statement:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

﴿Then do not set up rivals unto Allāh while you know﴾
 (Al-Baqarah 2:22)

This comes after His statement:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
 تَتَّقُونَ ۝ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ
 السَّمَاءِ مَاءً فَأَنْجَحَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ﴾

﴿O mankind! Worship your Lord, Who created you and those who were before you, so that you may have Taqwā. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water from the sky, and brought forth therewith fruits as a provision for you﴾ (Al-Baqarah 2:21-22)

All of this is from Tawḥīd Ar-Rubūbiyyah. Then, He said:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا﴾

﴿Then do not set up rivals unto Allāh﴾ (Al-Baqarah 2:22)

Meaning in Al-Ulūhiyyah (divinity); since those people who were being addressed did not make rivals for Allāh in Rubūbiyyah (Lordship). Therefore, do not make rivals for Allāh in Al-Ulūhiyyah (divinity), just as you acknowledge that there is no rival for Him in Rubūbiyyah (Lordship).

- ♦ Concerning His statement: ﴿Andād (Rivals)﴾ it is plural of Nidd; it is the thing that is equal or representative for it, and resembles it.
- ♦ Concerning His statement: ﴿While you know﴾ meaning, while you know that there is no rival for Him. It is as if what is being said here is: Do not set up rivals unto Allāh because you indeed know that there is no rival for Him. If you, therefore, know that, why then

do you set up rivals for Him, and by that contradict your knowledge? This is also negating. This is taken from His statement: ﴿So, do not set up rivals unto Allāh﴾ for there is no rival for Him, due to the perfection of His Attributes.

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﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾

﴿And of mankind are some who take, others besides Allāh as rivals. They love them as they love Allāh﴾ (Al-Baqarah 2:165)

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The fourth Āyah: His statement:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾

﴿And of mankind are some who take, others besides Allāh as rivals. They love them as they love Allāh﴾ (Al-Baqarah 2:165)

- ❖ ﴿Some who take others beside Allāh as rivals﴾: they take them as rivals; that is; in love, as He explained with His statement: ﴿They love them as they love Allāh﴾ It is possible to say that what is intended by rivals is more general than in love. That is, rivals they worshiped as they worship Allāh, and vow to, as they vow to Allāh, because they love them, as they love Allāh; so they love these rivals as they love Allāh, Exalted is He.

This is a form of *Shirk* in love, when you love other than Allāh as you love Him.

This also applies to the one who loves the Messenger of Allāh ﷺ, as he loves Allāh, because you should love the Messenger of Allāh ﷺ with a love that is not like the love of Allāh. Because you only love the Messenger of Allāh ﷺ because you love Allāh, the Mighty and Sublime, not because He is a caller of Allāh. So how about one who loves the Messenger ﷺ more than he loves Allāh?

Here, it is necessary that we recognize the distinction between love along with Allāh, and loving Allāh.

- ❖ Love along with Allāh, is that you make other than Allāh the same in your love of Him, or more. This is *Shirk*.
- ❖ Love for Allāh: That is to love something out of love for Allāh, the Mighty and Sublime.

What Behavioral Benefits we Derive from these Āyāt:

Firstly: Concerning His statement:

﴿بَرَكَ أَسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

﴿Blessed be the Name of your Lord, Dhūl-Jalāli wal-Ikrām (the Owner of Majesty and Honor).﴾ (Ar-Rahmān 55:78)

- ❖ If we know that Allāh, Exalted is He, is described with majesty, that will lead us to exalt and revere Him.
- ❖ If we know that He is described with Honor, that will lead us to hope for His generosity and grace; that is, we will exalt Him with what befits Him in terms of exaltation and reverence.

Secondly: Concerning His statement:

﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ﴾

﴿So worship Him, and be constant and patient in His worship﴾ (Maryam 19:65)

The behavioral benefit in that is that a slave will worship His Lord and persevere patiently in His worship, not deviating, neither tiring nor being board; he would rather be patient in that, as someone would be patient against his opponent in combat during *Jihād*.

Thirdly: His statement:

﴿هَلْ تَعْلَمُ لَمْ سَمِيًّا﴾

﴿Do you know of any who is similar to Him?﴾ (Maryam 19:65),

﴿وَلَمْ يَكُنْ لَمْ كُفُوًا أَحَدٌ﴾

﴿And there is none co-equal or comparable unto Him﴾ (Al-Ikhlāṣ 112:4),

﴿فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا﴾

﴿Then do not set up rivals unto Allāh﴾ (Al-Baqarah 2:22)

In these *Āyāt* there is the declaration that Allāh, the Mighty and Sublime, is free of any imperfections, so in his heart, a person will feel that Allāh, Exalted is He, is free from every imperfection; and that there is nothing like Him, and He has no rival. With this, one will be able to exalt Him in the manner He should be exalted, as far as he could.

Fourthly: His statement:

﴿وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا﴾

﴿And of mankind are some who take others besides Allāh as rivals.﴾ (Al-Baqarah 2:165)

Among its behavioral benefits is that it is not permissible for a person to take any other as his beloved, as he loves Allāh. This is referred to as "love along with Allāh."

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَمْ شَرِيكٌ فِي الْمَلَكِ وَلَمْ يَكُنْ لَمْ وَفٍّ مِنَ الذَّلِيلِ وَكَبْرَهُ تَكْبِيرًا﴾

﴿And say: "All praise is due to Allāh, Who has not begotten a son (nor any offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walī (helper, protector or supporter). And magnify Him with all magnificence, [Allāhu-Akbar (Allāh is the Most Great)]."﴾ (Al-Isrā' 17:111)

The fifth *Āyah*:

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَمْ شَرِيكٌ فِي الْمَلَكِ وَلَمْ يَكُنْ لَمْ وَفٍّ مِنَ الذَّلِيلِ وَكَبْرَهُ تَكْبِيرًا﴾

﴿And say: "All praise is due to Allāh, Who has not begotten a son (nor any offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walī (helper, protector or supporter). And magnify Him with all magnificence, [Allāhu-Akbar (Allāh is the Most

Great))' (Al-Isrā' 17:111)

- ❖ *And say*: the address in this kind of situation could be specifically for the Messenger ﷺ or general for all who could be addressed with such. If it is specific to the Messenger ﷺ it is specific to him with the aim that he is the direct addressee, while his *Ummah* is a follower to him. If it is general, it will therefore include the Messenger ﷺ and the others as direct addressees.
- ❖ *All praise is due to Allāh*: the interpretation of this statement has preceded, and that "praise" is the praiseworthy and perfect quality combined with love and exaltation.
- ❖ Concerning His statement: *To Allāh*: The preposition *to* here, can be used to express entitlement and specialty.

It is for entitlement because Allāh, Exalted is He, is praised and He is worthy of being praised. While it is for specialty, because the kind of praise which Allāh is entitled to is unlike the praise enjoyed by any other being; rather, it is the most perfect, the greatest, the most general and the most encompassing.

- ❖ Concerning His statement: *Who has not begotten a son (nor any offspring)*: this is among the Attributes of negation. *He has not begotten a son* for the perfection of His Attributes and the perfection of Him not needing a thing from others, that is because there is nothing like Him. If He had taken a son, then the child could be like Him. If He had a child, He would be in need of the child to help and aid Him. If He had a child, He would be considered imperfect, because if one of His creatures resembles Him, that is

an imperfection.

- ❖ His statement: *A son* (Walad); includes a male or a female. There is a refutation therein against the Christians, the Jews and the polytheists:

The Jews say: Allāh has a child! He is 'Uzayr.

The Christians said: Allāh has a child! He is the Messiah.

The polytheists said: Allāh has children! They are the Angels.

- ❖ And His statement: *Who has no partner in (His) Dominion*: this is joined with His statement: *He has not begotten a son*. It He is the One Who has no partner in His Dominion, nor in the creation, nor in the Sovereignty, and nor in the disposition of affairs. Everything other than Allāh is a creature of Allāh, a slave of His, He disposes its affairs and controls him as He wills; and none has a share in that with Him. He, Exalted is He, says:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ﴾

Say: "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even the weight of an speck, either in the heavens or on the earth." (Saba' 34:22)

which specifies - while;

﴿وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ﴾

"Nor have they any share in either." (Saba' 34:22)

covers any category,

﴿وَمَا لَئِْ مِنْهُمْ مِنْ ظٰهِرٍ﴾

﴿"Nor there is for Him any supporter from among them"﴾ (Saba' 34:22)

There is no one aiding Him with these heavens and earth.

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

﴿Intercession with Him profits not, except for him whom He permits﴾ (Saba' 34:23)

With this, all the means depended upon by the polytheists, regarding their gods, were severed. These gods have no ability to aid in the heavens and earth, nor are they partners to Allāh, nor helpers, nor intercessors, except with His permission.

❖ He says:

﴿وَلَا يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ﴾

﴿And Who has no partner in (His) Dominion﴾ (Al-Isrā' 17:111)

❖ Concerning His statement: ﴿Nor He is low to have a Walī (helper, protector or supporter).﴾ He does not have a Walī (supporter, friend); but this is defined by His statement: ﴿Min Adh-Dhull (as a result of being low)﴾

❖ ﴿Min﴾ here is for justification. Because Allāh, Exalted is He, has Awliyā' (friends):

﴿إِنِ اتَّابُوا إِلَى اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾

﴿No doubt! Verily, the Awliyā' of Allāh, no fear shall come upon them nor shall they grieve. Those who believed, and used to have Taqwa﴾ (Yūnus 10:62-63)

He, Exalted is He, said in the Qudsī Ḥadīth: "Whoever has enmity toward my Walī (friend), I have pronounced war against him."^[1] But the kind of Walī (supporter, friend) being negated is one required due to lowliness; because Allāh, Exalted is He, has overall might; no kind of humility reaches Him, due to the perfection of His might.

❖ His statement: ﴿And magnify Him with all the magnificence.﴾: meaning - magnify Allāh, the Mighty and Sublime, with all magnificence, with your tongue and your soul. Believe in your heart that Allāh is greater than everything, and that His is all grandeur in the heavens and on the earth. In the same way, magnify Him with your tongue, saying: "Allāhu Akbar" (Allāh is the Greatest).

From the guidance of the Prophet ﷺ and his Companions is that they would say: "Allāhu Akbar" whenever they ascended a high place^[2] on journeys. The reason being that when someone ascends a high place, he can feel that he is superior to everybody, so he should say "Allāhu Akbar" so as diminish that highness he feels in his heart when he rises and ascends. And when they descended, they would say: "Subhān Allāh" (Glorified is He); that is: I am exalting Him above this lowliness which I am now.

❖ And His statement: ﴿Takbīra (with all the magnificence)﴾: is an affirming root, intending all splendor by it; meaning magnify Him with all the

[1] Reported by Al-Bukhārī (6502) from Abū Hurairah, may Allāh be pleased with him.

[2] Based on the report of Al-Bukhārī (2993) from Jābir, may Allāh be pleased with him, who said: "When we ascended (an elevation during journeys) we would say the Takbīr and when we descend we said the Tasbīh." And it appears later in the second volume.

splendor magnificence.

The Behavioral Benefits That We Derive from these *Āyah*:

One will perceive the perfection of the self-Sufficiency of Allāh, the Mighty and Sublime, from everyone, and His sole control of the Dominion, and the completeness of His Might and His authority. Therefore, he will exalt Allāh, Glorified and Exalted is He, as He deserves being exalted, as much as he could.

We also derive praising Allāh, Exalted be He, declaring that He is free of all defects, just as He is praised for the Attributes of Perfection.



وَقَوْلُهُ: ﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

And His saying: *﴿Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and His is the praise, and He is Able to do all things﴾* (At-Taghābun 64:1)



The sixth *Āyah*:

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and His is the praise, and He is Able to do all things﴾ (At-Taghābun 64:1)

❖ *﴿glorifies﴾* meaning - declares His freedom of all attributes of imperfection and defect. Also, (the verb) *Sabbaha* could be transitive by itself and it could be transitive with *Lām*.

— As for being transitive by itself, then an example is His saying, Exalted be He:

﴿لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

﴿In order that you may believe in Allāh and His Messenger, and that you assist and honor him, and (that you) glorify (Allāh's) praises morning and afternoon﴾ (Al-Fath 48:9)

— As for it being transitive with *Lām*, it occurs often. For every *Sūrah* that starts with it, it is followed by a '*Lām*'.

The scholars said: When the action (of glorifying) is intended alone, it is transitive by itself. Therefore, the meaning of *﴿Wa Tusabbihūh﴾* will be 'and you say: *Subhān Allāh*.'

But when the meaning is to clarify the objective and sincerity, it is transitive with the '*Lām*'; *﴿glorifies Allāh﴾* will therefore mean: "Glorifying Allāh sincerely, and as is deserved." The preposition '*Lām*' here shows the perfection of the will of the one glorifying, and the perfection of the worthiness of the One Glorified - being Allāh.

❖ His statement: *﴿Whatsoever is in the heavens and whatsoever is on the earth﴾* is general, including everything. However, the *Tasbiḥ* (glorification) is of two types: *Tasbiḥ* with tongue directly and *Tasbiḥ* by implication.

As for the *Tasbiḥ* by implication, it is general:

﴿وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

﴿And there is not a thing but glorifies His Praise﴾ (Al-Isrā' 17:44)

As for *Tasbīḥ* with tongue directly, it is also general in a way, but the disbeliever is not included in that, since the disbeliever does not glorify Allāh with his tongue. That is why the Exalted says:

﴿سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿Glory be to Allāh! (High is He) above all that they associate as partners with Him﴾ (Al-Ḥaṣhr 59:23)

And;

﴿سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ﴾

﴿Glorified is Allāh! (He is Free) from what they attribute unto Him!﴾ (Aṣ-Ṣaffāt 37:159)

Thus, they do not glorify Allāh, Exalted is He, because they associate partners with Him, and describe Him with what does not befit Him.

The *Tasbīḥ* by implication means that the condition of everything in the heavens and on the earth indicates that Allāh, Glorified and Exalted is He, is free from defect and deficiency. Even a disbeliever, if you contemplate his situation, you would find that it indicates Allāh, Exalted is He, is free from defect and imperfection.

But as for the *Tasbīḥ* with the tongue directly, it means to say: "Subḥān Allāh."

- ❖ And concerning His statement: ﴿His is the dominion, and His is the praise, and He is Able to do all things﴾ these last attributes are the attributes of affirmation.

The mention of its meaning has preceded but ﴿glorifies Allāh﴾ is an Attribute of negation, because its meaning is exalting Him above what does not befit Him.

وَقَوْلُهُ: ﴿بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾
○ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ بَقَدِيرٍ

And His saying: ﴿Blessed be He Who sent down the criterion to His slave that he may be a warner to the 'Ālamīn. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements﴾ (Al-Furqān 25:1-2)

The Seventh and Eighth Āyāt: His statement:

﴿بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ ○ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ بَقَدِيرٍ

﴿Blessed be He Who sent down the criterion to His slave that he may be a warner to the 'Ālamīn. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the

dominion. He has created everything, and has measured it exactly according to its due measurements (Al-Furqān 25:1-2)

- ❖ ﴿Blessed be He﴾ means exalted and revered.
- ❖ ﴿Blessed be He Who sent down the criterion to His slave﴾: He is Allāh, the Mighty and Sublime.
- ❖ Concerning His word: ﴿The criterion﴾; it means the Qur'ān because it separates between the truth and the falsehood, the Muslim and disbeliever, the righteous one and the wicked one, between the harmful and the beneficial, and others like that, wherein there is basis for criterion. Thus, all of it is a criterion.
- ❖ ﴿To His slave﴾: Muḥammad ﷺ; so He described him with 'Ubūdiyyah (servitude) in the context of the discussion about revealing the Qur'ān to him. This rank is of the most honorable ranks of the Prophet ﷺ. That is why Allāh, Exalted is He, describes him with 'Ubūdiyyah (servitude) in the context of revealing the Qur'ān to him, as it happens here, and as it is it in His statement:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ﴾

﴿All praise is due to Allāh, Who has sent down to His slave the Book﴾ (Al-Kahf 18:1)

He also describes him with 'Ubūdiyyah (servitude) in the context of defending, him and challenges (others on his behalf):

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا زَكَّيْنَا عَلَى عَبْدِنَا﴾

﴿And if you are in doubt concerning that which We have sent down to Our slave﴾ (Al-Baqarah 2:23)

He also describes him with 'Ubūdiyyah (servitude) in the context of him being honored with the *Mī'rāj* (ascension), and says:

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ﴾

﴿Glorified be He Who took His slave for a journey by night from Al-Masjid Al-Ḥarām﴾ (Al-Isrā' 17:1)

He says in *Sūrah An-Najm*:

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾

﴿So He revealed to His slave what He revealed﴾ (An-Najm 53:10)

All of this indicates that describing a person with 'Ubūdiyyah (servitude) to Allāh is considered a kind of perfection, because 'Ubūdiyyah (servitude) to Allāh is real freedom. Any one does not worship Him, then he is a slave of other than Him. Ibn Al-Qayyim, may Allāh have mercy upon him, said:^[1]

They fled away from the servitude for which they were created for

So, they were befallen with the servitude to the self and Shaiṭān

"The servitude to which they were created for" is the worship of Allāh, the Mighty and Sublime.

"So, they were befallen with servitude to the self and Shaiṭān" since they became slaves to their souls, and slaves to Shaiṭān. Nobody will flee from 'Ubūdiyyah (servitude) to Allāh, except that he falls into 'Ubūdiyyah (servitude) to his whims and desires and his own Shaiṭān. Allāh, Exalted is

^[1] Al-Kāfiyat Ash-Shāfiyah by Ibn Al-Qayyim, with commentary by Ibn 'Isā (2:466).

He, said:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ﴾

﴿Have you seen him who takes his own lust as his Ilāh (god), and Allāh knowing, left him astray﴾ (Al-Jāthiyah 45:23)

- ❖ Concerning His statement: ﴿That he may be a warner to the 'Ālamīn﴾: the Lām here is for explanation and the pronoun ﴿he﴾ is referring to the Prophet ﷺ because he is the closest of all the antecedents to the pronoun ﴿he﴾ ; and because Allāh, Exalted is He, says:

﴿لِنُنْذِرَ بِهِ﴾

﴿That you warn thereby﴾ (Al-A'rāf 7:2)

And He, Exalted is He, also says:

﴿لِيُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ﴾

﴿That I may therewith warn you and whomsoever it may reach﴾ (Al-An'ām 6:19)

Therefore, the warner is the Messenger ﷺ.

- ❖ ﴿To the 'Ālamīn﴾: includes the Jinn and the men.
- ❖ Concerning His statement: ﴿He to Whom belongs the dominion of the heavens and the earth﴾; its meaning had preceded.
- ❖ And concerning His statement: ﴿And Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion﴾; its meaning has preceded, and that these statements are Attributes of negation.
- ❖ ﴿He has created everything, and has measured it exactly according to its due measurements﴾: Al-Khalaq (creation) means originating something in a particular form.

And *At-Taqdīr* (measurement) means regulation, or eternal decree, but the first is more correct, and what proves that is His statement, Exalted is He:

﴿الَّذِي خَلَقَ فَسَوَّىٰ﴾

﴿Who has created (everything), and then proportioned it﴾ (Al-A'lā 87:2)

With this, the *Āyah* will be considered to have an arrangement of both a reminder and a lesson, and based on the second (opinion), it will be seen to be arranged based on a reminder.

The behavioral benefits we derive from these *Āyāt*:

That it is compulsory to recognize the greatness of Allāh, the Mighty and Sublime, and that we declare Him free of any imperfection. Once we know that, we increase in loving Him and reverence.

And from the two *Āyāt* of *Sūrah Al-Furqān*, we understand that this Magnificent Qur'ān brings clarification, and that it is the reference for all of the slaves; and that whenever someone wants issues to become clear for him, he would refer to the Qur'ān, for Allāh called it a criterion:

﴿نَزَلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ﴾

﴿Blessed be He Who sent down the Criterion.﴾ (Al-Furqān 25:1)

We also benefit from behavioral instructions:

It confirms and increases our love for the Messenger of Allāh ﷺ, since he was Allāh's slave, executing the responsibility of conveying the message, and warning the creation.

We also derive from it that the Prophet ﷺ is the last of the

Messengers; hence, we will not believe any claim of prophethood after him, based on His statement: *«To the 'Ālamīn»*. If there is any Messenger after him, His message would end with this Messenger, and it will not be for all the 'Ālamīn (the two worlds: that of mankind and the jinn).

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ
بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ۝
عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ﴾

«No son did Allāh beget, nor is there any Ilāh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him! Knower of the unseen and the witnessed! Exalted be He over all that they associate with Him!» (Al-Mu'minūn 23:91-92)

The ninth and tenth Āyāt: His statement:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ
بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ۝
عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ﴾

«No son did Allāh beget, nor is there any Ilāh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified

be Allāh above all that they attribute to Him! Knower of the unseen and the witnessed! Exalted be He over all that they associate with Him!» (Al-Mu'minūn 23:91-92)

In this Āyah, Allāh, Most High, negates having taken a son, or that there is any god with Him. This negation is further emphasized with the use of the preposition *«Min»* in His statement: *«Min Walad (any son)»* and His statement: *«Min Ilāh (any god)»* because the addition of any preposition in the context of a negation or its like, implies emphasis.

- ❖ So, His statement: *«No son (or offspring or children) did Allāh beget»* means - He did not select anybody to be His son, not 'Uzayr, neither the Messiah, nor the Angels, nor other than them; because He is free of any need from other than Him. So when Him having a child is negated, then negating that He is a father is more obvious.
- ❖ Concerning His statement: *«Min Ilāh (any god)»*: *«Ilāh (god)»* means *Ma'lūh* (deified) just like *Banā'* carries the meaning of *Mabnī* (constructed) and *Firāsh* carries the meaning of *Mafrūsh* (bedded, or spread out); so *Al-Ilāh* means *Al-Ma'lūh* (the deified) that is: - that which is worshipped, which one is subservient to.

Meaning: There is no god, in truth, along with Him. As for the false gods, they exist; but since they are false, it is as if they do not exist. So it is correct to say there is no god along with Allāh.

- ❖ *«Idhan»* meaning — if there was any god along with Him.
- ❖ *«Each god would have taken away what he had created, and some would have tried to overcome others»* If there had been any other god equal to Allāh, the Mighty

and Sublime, he would have a dominion that is specific to him, while Allāh would have a dominion that is specific to Him; meaning - each would have been with what he had created saying this is my creation, it belongs to me; and like that, the other.

Hence, each of them would want to take control over the other, as ordinarily occurs. The kings of the world, each of them wants to take control of the other so that all dominion becomes his.

Therefore, they would either prevent one another, such that each one would be incapable of overcoming the other; and when each of them is incapable of overcoming the other; it is not correct that one of them be a god; because *Al-Ilāh* (the God) is not incapable.

Otherwise, one of them would overcome the other, and as such, the dominant one is *Al-Ilāh* (the God).

Thus, the issue returns to the fact that there must be one God for the universe, and it is not possible that there ever be two gods, because the final outcome can not be other than one of these two cases.

Just as when we observe the universe in its entirety, we discover that it is a universe being directed by one; otherwise, there could have been contradictions in it. One of the two gods could have said for example: "I want the sun to rise from the West" while the second could have said: "I want it rising from the East". The possibility that they will have agreed one what they wanted is very remote, particularly since the situation is that of being in authority; each would want that his view be decreed.

What is known is that now, we do not observe the sun rising in a day here and another day there. Or being delayed one day because the second god prevented it, or

makes it rise earlier on this day, because the first god orders the second god to make it rise; we do not find this. We find the entire universe, as one, being harmonious and coordinated; which clearly proves that the sole controller is one, and that is Allāh, the Mighty and Sublime.

Allāh, Glorified and Exalted be He, explains by intellectual evidence, that a plurality of gods is not possible, since if a plurality of gods was possible, then this would be the result. Each of them would have separated from the other, and each would go to what he created. Therefore, either one of them would be incapable before the other, or one them would overcome the other. If in the first case; divinity (*Al-Ulūhiyyah*) would not be suitable for either of them, in the second case, the dominant one would be the god, therefore, there will be only one god.

If it is said: Is it not possible that they could both come to an agreement, and each of them stay alone with what he created? The answer is that if it was possible and it happened, then it would disrupt the organization of the universe.

Then, their agreement would only be out of mutual fear for each other. Hence, *Rubūbiyyah* (Lordship) would not be suitable for either of them due to his inability to subdue the other.

- ❖ Then, He, Exalted is He, says: ﴿Glorified be Allāh above all that they attribute to Him!﴾ That is declaring Allāh, the Mighty and Sublime, free from what the disbelieving polytheists describe Him with, those who say about Allāh, Glorified be He, that which does not befit Him.
- ❖ ﴿Knower of the unseen and the witnessed!﴾: The ﴿unseen﴾: (*Al-Ghaib*) What is hidden from the people,

while the *«witnessed»* is what is seen by the people.

- ❖ *«Exalted be He over all that they associate as partners to Him!»*: *«Exalted be He»* meaning - He is raised above it, Hallowed, and Exalted.
- ❖ *«Over all that they associate with Him!»*; above the idols which are taken as gods along with Allāh, Exalted is He.

The Attributes of negation contained in these two *Āyāt* are: that Allāh is free from taking the child that the unbelievers describe Him with, and from the partner in *Ulūhiyyah* (divinity) which the polytheists associate with Him.

This negation is because of the perfection of His self-sufficiency, and perfection of His *Rubūbiyyah* (Lordship) and His *Ulūhiyyah* (Divinity).

The Behavioral Benefits We Derive from these *Āyāt*:

That faith in this leads the person to being sincere to Allāh, the Mighty and Sublime.

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﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

«So put not forward similitudes for Allāh. Truly! Allāh knows and you know not» (An-Nahl 16:74)

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The Eleventh *Āyah*:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

«So put not forward similitudes for Allāh. Truly! Allāh knows and you know not» (An-Nahl 16:74)

Meaning, do not coin a similitude for Allāh saying: The example of Allāh is like the example of so-and-so; or associate to Him a partner in worship.

- ❖ *«Truly! Allāh knows and you know not»*: Meaning that He, Glorified and Exalted be He, knows that there is no similitude for Him; He has informed you that He does not have a like in His statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

«There is nothing like unto Him» (Ash-Shūrā 42:42)

And His statement:

﴿وَلَمْ يَكُنْ لَمْ كُفُوا أَحَدًا﴾

«And there is none co-equal unto Him.» (Al-Ikhlās 112:4)

And His statement:

﴿هَلْ تَعْلَمُ لَمْ سَمِيًّا﴾

«Do you know of any who is similar to Him?» (Maryam 19:65)

And the like. So, Allāh knows and you know not.

It can be said that this clause consists of a clear proof that Allāh does not have a similitude, and that it is like drawing a similitude to negate a similitude, because we do not know and Allāh knows. If knowledge is negated from us, and affirmed for Allāh, where is the similarity? Can an ignorant one be similar to a knowledgeable one?

A proof of the incompleteness of our knowledge, is that man does not know what he will do tomorrow:

﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾

﴿No person knows what he will earn tomorrow﴾
(Luqmān 31:34)

And that man does not know the soul within his body:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾

﴿And they ask you concerning the Rūḥ; Say: "The Rūḥ: it is one of the affairs of my Lord"﴾ (Al-Isrā' 17:85)

Philosophy, philosophers, and other than them, continue researching the reality of this soul; they will never discover its reality, in spite of the fact that it is an element of life. This shows the inadequacy of the knowledge of the creatures, and as such Allāh, the Most High, says:

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

﴿And of knowledge, you (mankind) have been given only a little﴾ (Al-Isrā' 17:85)

If you ask: How do we harmonize between this Āyah:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿So put not forward similitudes for Allāh. Truly! Allāh knows and you know not﴾ (An-Naḥl 16:74)

And His statement, Exalted is He:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

﴿Then do not set up rivals unto Allāh while you know﴾
(Al-Baqarah 2:22)

The answer is, that He was addressing those who associate partners with Him in Al-Ulūhiyyah (divinity); so he says: ﴿Then do not set up rivals unto Allāh﴾ in worship and divinity, while; ﴿You know﴾ that there is no rival for Him

in Ar-Rubūbiyyah (the Lordship) based on the proof in His statement:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

﴿O mankind! Worship your Lord, Who created you and those who were before you so that you may have Taqwa. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water from the sky, and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh while you know﴾ (Al-Baqarah 2:21-22)

But here, it is in the matter regarding the Attributes:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

﴿So put not forward similitudes for Allāh﴾ (An-Naḥl 16:74)

So, you say for example: "Allāh's Hand is like so-and-so's hand; Allāh's Face is like the face of so-and-so; Allāh's Self is like the self of so-and-so" and the like; because Allāh, Exalted is He, knows, while you know not, and He has informed you that He does not have any similitude.

Or, it is said that the affirmation of knowledge for them is specifically in the matters concerning Rubūbiyyah (Lordship), and negating knowledge from them is specifically in the matters of Al-Ulūhiyyah (divinity); since they associate partners with Allāh regarding that; they, therefore, descended to the level of the ignorant.

From the kind of perfection included in this Āyah is the

perfection of the Attributes of Allāh, the Mighty and Sublime, since there is no similitude for Him.

But concerning the behavioral benefit derived from this *Āyah*, it is the completeness of our reverence of our Lord, the Mighty and Sublime, because if we know that there is no similitude for Him, we will rely upon Him with hope and fear, and revere Him. We will also know that it is impossible that any Sultan, king, minister or president be similar to Him, regardless of how great is their power, authority and ministry, because there is no similitude for Allāh, Glorified be He.

وَقَوْلُهُ: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ
يَغْتَبِرُ الْحَقُّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ﴾

And His saying: *Say*: "My Lord has only made Al-Fawāhish unlawful; what is done openly of it or secretly, and sins, and oppression without right, and that you associate with Allāh that for which He has not revealed any authority, and that you say about Allāh what you do not know" (Al-A'rāf 7:33)

The twelfth *Āyah*: His statement:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ يَغْتَبِرُ الْحَقُّ
وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

Say: "My Lord has only made Al-Fawāhish unlawful;

what is done openly of it or secretly, and sins, and oppression without right, and that you associate with Allāh that for which He has not revealed any authority, and that you say about Allāh what you do not know." (Al-A'rāf 7:33)

- ❖ *Say*: the address is directed to the Prophet ﷺ, meaning — say openly to the people.
- ❖ *Only* (Innamā): an article of restriction, and that is to oppose those who make unlawful what Allāh has made lawful.
- ❖ *unlawful* (Harrama): meaning — prevented. And the root of this form (Hā', Rā', Mīm) indicates to withhold, and from it is "Harīmūl-Bi'r"^[1] for the earth, which garrisons around it, because it prevents it from going beyond it.
- ❖ *Al-Fawāhish*: It is a plural of *Fāhishah* which refers to the sins deemed to be obscene, such as *Zinā* and homosexual acts.

As for *Zinā*, Allāh said concerning it:

﴿وَلَا تَقْرَبُوا الزَّيْفَ إِنَّكُمْ كَانُمْ فَاحِشَةً﴾

And come not near to the Zinā (unlawful sexual intercourse). Verily, it is a Fāhishah (Al-Isrā' 17:32)

As for homosexual acts, Lūṭ said to his people:

﴿أَتَأْتُونَ الْفَاحِشَةَ﴾

Do you commit the Fāhishah?! (Al-A'rāf 7:80)

Included in *Zinā* is when a man marries a woman that is not lawful for him due to factors of kinship, fosterage or

^[1] (Translation note) That may be translated as "the retainment of the well," meaning the wall of earth surrounding it.

marital relationship. Allāh, Exalted is He, says:

﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ
إِنَّكُمْ كَانُمْ فَجِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا﴾

﴿And marry not women whom your fathers married, except what has already passed; indeed it was a *Fāḥishah*, and most hateful, and an evil way﴾ (An-Nisā' 4:22)

Rather, this is even worse than *Zinā*, for He gives three offensive attributes: *Fāḥishah*, hatefulness and an evil way, whereas concerning *Zinā*, Allāh gives it two attributes:

﴿إِنَّكُمْ كَانُمْ فَجِشَةً وَسَاءَ سَبِيلًا﴾

﴿Verily, it is a *Fāḥishah*, and an evil way﴾ (Al-Isrā' 17:32)

- ❖ Concerning His statement: ﴿what is done openly of it or secretly﴾: It is said that the meaning is whose obscenity is glaring or hidden. It is also said the meaning is: what is open to people and what is hidden to them, given consideration to the action of the doer, not the action. That is, what somebody does openly before the people, and what he hides from them.
- ❖ Concerning His statement: ﴿and sins, and oppression without right﴾ meaning - sin and oppression without right is unlawful.

Al-Ithm (sin) refers to whatever has a basis in the acts of disobedience.

Al-Baghī (oppression): Transgression against people. Allāh, Exalted is He, says:

﴿إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿The way (of blame) is only against those who oppress men and wrongly rebel (yabghūna) in the earth﴾ (Ash-Shūrā 42:42)

- ❖ And concerning His statement: ﴿and sins, and oppression without right﴾ is an indication of the fact that every form of oppression is without right. It does not mean that oppression is divided into two types: rightful oppression and oppression without right; since all forms of oppression are without right. Hence, the description used here is a type of explanatory description, the scholars refer to it as *Ṣifatun Kāshifatun*, that is; clarifying. It is as if it is the explanation about what is being described.
- ❖ And concerning His statement: ﴿And associate with Allāh that for which He has not revealed any authority﴾ This is connected with what preceded; meaning - my Lord prohibits you from associating with Allāh that which He has revealed no authority; meaning: that you make a partner for Him for which He has not revealed any authority, meaning (any) *Hujjah* (proof). The *Hujjah* is referred to as authority because it is the authority for the one who proves with it.

And this restriction: ﴿For which He has not revealed any authority﴾: What we say concerning it is like what we said regarding ﴿oppression without right﴾ That is, it is an explanatory restriction; since all who join partners with Allāh do not have any authority to join partners with Him.

- ❖ Concerning His statement: ﴿and that you say about Allāh what you do not know﴾ — and He made it unlawful that you say about Allāh what you do not know; so it is unlawful for us to say about Allāh what we do not know, whether concerning His Self,

His Names, His Attributes, His Actions, or His Rulings. Allāh prohibits us from these five things.

In it is a refutation against the polytheists; those who made unlawful what Allāh did not make unlawful.

If somebody asks: Where is the attribute of negation in this *Āyah*?

We say that it is: *And that you associate with Allāh that for which He has not revealed any authority, and that you say about Allāh what you do not know*. Both are from the Attributes of negation: *And that you associate* meaning - do not make a partner for Allāh, due to His perfection. *And that you say about Allāh what you do not know* is also like that, because of His perfection; for it is out of His complete authority that no one may say about Him what he does not know.

The behavioral benefit derived from this *Āyah* is that we would avoid these five things that Allāh, Exalted is He, clearly stated are unlawful. The people of knowledge have said that these five unlawful things are among those acts which all of the revealed *Sharī'ahs* agreed upon being unlawful.

Included in speaking about Allāh without knowledge is *Tahrif* (distorting) with the texts of the Book and the *Sunnah* about the Attributes and other than that; for if someone distorts the texts in the case of the Attributes; such as saying: "The intended meaning by the two Hands is bounty" he has said about Allāh what he does not know, from two perspectives:

The First perspective: He negated the apparentness of it, without knowledge.

The Second perspective: He affirmed for Allāh what opposes it without evidence.

He says: "Allāh did not intend that, rather He intended such-and-such." We say (to him): "Bring the evidence that He did not intend such-and-such, and that He intended such-and-such; and since you cannot provide the evidence, you have thus spoken about Allāh with what you do not know."

وَقَوْلُهُ: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

And His saying: *Indeed your Lord is Allāh, Who created the heavens and the earth in six days, and then He Istawā (rose over) the Throne* (Al-A'rāf 7:54)

● Rising of Allāh over His Throne

The Commentary

The author, رحمه الله mentioned the affirmation of Allāh's rising over His Throne, and that it is in seven places in the Qur'ān:

The First Place: His statement in *Sūrat Al-A'rāf*:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

Indeed your Lord is Allāh, Who created the heavens and the earth in six days, and then He Istawā (rose over) the Throne (Al-A'rāf 7:54)

- ❖ *Who created the heavens and the earth*: He originated them from nothingness in a perfect and precise manner.
- ❖ *In six days*: The length of these days are like our days which we know, because Allāh, Glorified and Exalted be He, mentioned them as an indefinite noun, so, it will be understood to mean what is known.

The first of these days is *Yawm Al-Aḥad* (Sunday) and the last is the day of *Jumu'ah* (Friday).

Four of these days were for the earth, and two of them were for the heavens, as Allāh explains in *Sūrah Fuṣṣilat*:

﴿قُلْ أَنتُمْ لَكُمْ تُكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ۝ وَجَعَلَ فِيهَا رُوسًا مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لِيَوْمَ﴾

Say: "Do you verily disbelieve in Him Who created the earth in two days and you set up rivals with Him? That is the Lord of the 'Ālamīn. He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four days equal, for all those who ask." (Fuṣṣilat 41:9-10)

So it totaled four days.

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أُنِيتَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ۝ فَفَضَّلَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ﴾

Then He Istawā (rose over) toward the heaven when it was smoke, and said to it, and to the earth: "Come both of you, willingly or unwillingly." They both said: "We come, willingly." Then He completed and finished them (as) seven heavens, in two days (Fuṣṣilat 41:11-12)

- ❖ And concerning His statement: *And then He Istawā (rose over) the Throne*; *then* (*Thumma*) for sequence.
- ❖ *Istawā* meaning elevated above.
- ❖ *The Throne* is that roof that surrounds the creatures; we do not know the material of this Throne (which it is made from); for no authentic *Ḥadīth* is related from the Prophet ﷺ explaining what this Throne was created from. However, we know that it is the biggest of all the creatures that we know of.

The root of the word '*Arsh* (throne) in the Arabic Language is the bed which the king specially chooses for himself; and it is known that the bed which the king specially chooses for himself will be marvelous and majestic, without an equal.

There are a number of Attributes of Allāh, Exalted is He, in this *Āyah* but the author mentioned it to affirm just one Attribute, and that is; rising over the Throne.

- ❖ The People of the *Sunnah* and the *Jamā'ah* believe that Allāh, Exalted is He, rises over His Throne, with a rising that befits His Majesty, and it is not like the rising of creatures.

If you ask: "What does *Istawā*' mean to them?"^[1] Its meaning is transcendence and settling.

Four meanings for its interpretation have been related from the *Salaf* (pious predecessors):

The First: Elevated. The Second: Raised. Thirdly: Ascended. Fourthly: Settled. But 'elevated,' 'raised,' and 'ascended' have the same meaning; as for 'settled', it has a different

[1] (Translation note) meaning, to the people of the *Sunnah*.

meaning.

Their evidence for that is that in all its etymological discussions in the Arabic lexicons, it has not come except with this meaning when its in the transitive form with the preposition 'Alā (upon or over); Allāh, the Most High, says:

﴿فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَكَ﴾

﴿And when you have embarked (istawaita) on ('ala) the ship, you and whoever is with you﴾ (Al-Mu'minūn 23:28)

And He, the Most High, also said:

﴿وَجَعَلَ لَكُم مِّنَ الْفَلَكَ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝ لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ﴾

﴿And has appointed for you ships and cattle on which you ride. In order that you may mount firmly (tastawū) on ('ala) their backs, and then may remember the Favor of your Lord when you mount (istawaitum) thereon ('alaihi)﴾ (Az-Zukhruf 43:12-13)

- ❖ The people of Ta'tīl (denial) interpreted it to mean 'conquered'. They said the meaning of:

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

﴿Then He Istawā (rose over) the Throne﴾ (Al-A'rāf 7:54)

Is "Then, He took control of it."

They presented both affirming and negating proofs to establish this Ta'tīl of theirs.

As for the affirming proof, they said: We will prove with the saying of the poet:

Bishr has conquered (Istawā) Al-'Irāq

Without a sword, nor with flowing blood

"Bishr:" is Ibn Marwān; *Istawā*; means he took control of Al-'Irāq. They said that this line of the poem was composed by an 'Arab man, and it is not possible that what is intended by it, is that he *Istawā* over Al-'Irāq, meaning that he rose over Al-'Irāq; especially since at that time, there were no airplanes with which he could have flown over Al-'Irāq.

As for the negating proof, they said: "If we affirm that Allāh, the Mighty and Sublime, rises over His Throne in the manner in which you claim, which is transcendence and settlement, that will necessitate that He is in need of the Throne; and this is impossible. Therefore, the impossibility of what is implied shows the impossibility of what implies it.

It also implies that He is physical (has a body); because the *Istawā*' of something upon another thing, with the meaning that it rose above it, means that it is physical.

It also implies that He is limited, because he who rises over something is limited. If you ascended upon a camel, then you are restricted to a particular space, confined in it, it being limited as well."

These are the three things which they claim are implied by the affirmation that *Istawā*' means exalted and raised.

- ❖ The Refutation against them is from various perspectives:

Firstly: This interpretation of yours opposes the interpretation of the *Salaf* (pious predecessors) which they agreed upon. The proof of their consensus is that it has not been reported that they said this and opposed what is apparent. If they saw that it was contrary to what was apparent, then that would have been transmitted to us. None of them ever

said the meaning of *Istawā'* is '*Istawlā*' (conquered).

Secondly: That it is contrary to what is apparent in the expression, because when the term *Istawā'* is made transitive with the use of the preposition '*Alā* (over), it conveys the meaning of transcendence and settled. This is what is obvious in the expression. This is its common usage in the Qur'ān and the Arabic Language.

Thirdly: That it implies false implications:

1. It implies that when Allāh, the Mighty and Sublime, was creating the heavens and the earth, He had not taken control of His Throne, because Allāh says:

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

﴿He created the heavens and the earth in six days, and then He Istawā (rose over) the Throne﴾ (Al-A'rāf 7:54)

And ﴿Then﴾ (Thumma) restricts the sequence. So, it will imply that the Throne had been under the control of other than Allāh before the creation of the heavens and the earth was completed.

2. The predominant use of the word *Istawlā* is only after a conquest; whereas, there is none who can overcome Allāh.

Where is the escape route while the God is the Seeker

The one with the disfigured nose is the overcome, not the one overcoming.^[1]

3. Among the false implications is that it would be correct for us to say that Allāh *Istawā'* over the earth, the trees and the mountains, because He indeed controls them.

^[1] This poem is attributed to Nufail bin Ḥabīb; he said it when Allāh sent down the punishment upon owners of the Elephant. *Tafsīr Ibn Kathīr* (4:502).

These implications are false, and the falsehood of an implication proves the falsehood of what implies it.

As for their using the line of poetry as proof, we say:

1. Affirm for us the chain of transmission for this poem, and the trustworthiness of its narrators; they will never find a way to that.^[1]
2. Who is this poet? Is it not possible that he composed the poem after the Arabic Language had been distorted; because every saying that is used in Arabic language as a proof after the distortion of the Arabic language is not a proof. The Arabic Language began to be distorted after conquests spread, and the non-Arabs began to mix with the Arabs, which therefore led to the alteration in their Language. Therefore, in this is an implication that it was after the distortion of the Language.
3. Your interpretation of; "*Bishr Istawā* over *Al-'Irāq*," to mean *Istawlā* (conquered) is an interpretation that is supported by its context; since it is impossible that *Bishr* ascended above *Al-'Irāq*, to rise over it as he mounts upon his bed or an animal's back. That is why we resort to *Istawlā* in its (the poem's) interpretation.

We are saying this just as a way of condescending,

^[1] *Shaykh Al-Islām Ibn Taymiyyah* said: "And no authentic transmission is affirmed that it is an Arabic poem, and many of the *Imāms* of (Arabic) grammar reject it, and say that it is a fabricated poem not known in the language, and it is known that if one advances proof with the *Ḥadīth* of the Messenger of Allāh ﷺ, he would need to prove that to be authentic; how about a poem whose chain of transmission is unknown? And the *Imāms* of language have criticized it." "*Majmū' Al-Fatāwā*" (5/146).

otherwise, we have another answer for this. And that is to say that the *Istawā* that is contained in the line (verse) of the poem means transcendence because transcendence has two types:

1. Sensory transcendence, such as our ascending upon the bed.
2. And transcendence in meaning, which means authority and conquering.

Therefore, the meaning of "*Bishr Istawā' Al-'Irāq*" will be that he ascended, exalting by conquest and force.

But as for your saying that interpreting *Istawā* to mean transcendence implies that Allāh is a physical entity; its reply is that whatever is implied in the Book of Allāh and the *Sunnah* of His Messenger ﷺ is the truth, and it is compulsory upon us to stick to it. But what is important is if this is the implication of the statement of Allāh and His Messenger, because there can be what prevents it from being implied; so, when it is affirmed that it is the implication, then it should be so, and there is no harm upon us if we say that.

Then, we ask: What do you mean by the body that is being denied? If by it, you mean that Allāh has no Self, described with attributes that are inseparable and befitting it, then your statement is false, because Allāh has a real Self, described with attributes, and He has a Face, a Hand, an Eye, a Foot. So say whatever you wish to say regarding the implications which are the implications of the truth.

If, by the body which is denied from Allāh, you intend the body which is composed of bones, flesh, blood and the like, this is denied from Allāh, and saying that Allāh's *Istawā'* over the Throne means His transcendence over it does not necessitate that.

As for their statement that it implies that He is limited; its reply is to specifically ask: What do you mean by limited? If by Him being limited, you mean that He is completely separate from His creation, as Zaid will have a parcel of land while 'Amr also has a parcel of land, when one is completely separated from the other, this is the truth, there is no imperfection therein.

But if by him being limited you mean that He is surrounded by the Throne; then is false, and not implied, because Allāh, Exalted is He, rises over the Throne, and He, Mighty and Sublime, is greater than the Throne, and greater than other than it, and that does not imply that the Throne surrounds Him. Rather, it is not possible that it surrounds Him because Allāh, Glorified and Exalted be He, is greater and bigger than everything. All the earth will be grabbed by His Hand on the Day of Resurrection, while the heavens are rolled up with His Right Hand.

As for their statement that it implies that He is in need of the Throne; we reply that this is not implied, because the meaning of His rising above the Throne is that He is above the Throne; but it is transcendence specific to Him; its meaning is not that the Throne ever supports Him; for indeed the Throne does not support Him, and the heavens do not support Him. This implication which you are claiming is not possible, because it is an imperfection with respect to Allāh, Mighty and Sublime, and it is not of the implications of the reality of the *Istawā'*, because we are not saying that the meaning of ﴿Then, He Istawā' over the Throne﴾ is that the Throne will support Him or carry Him; the Throne is carried:

﴿وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾

﴿And eight Angels will, that Day, bear the Throne of

your Lord above them» (Al-Hāqqah 69:17)

The Angels carry it now, but it does not carry Allāh, Mighty and Sublime, because Allāh, Glorified and Exalted be He, is not in need of it, nor does He require it. With this, their negating proofs are shown to be false.

The summary of our refutation of their saying is from a number of viewpoints:

Firstly: That this saying of theirs opposes the apparentness of the text.

Secondly: It opposes the consensus of the Companions, and the consensus of the *Salaf* (pious predecessors) altogether.

Thirdly: That it is not related in the Arabic Language that the word *Istawā* means *Istawlā* (conquered) and this line of poetry used to prove that is not completely usable as a proof.

Fourthly: That it necessitates false implications:

— Among them, that before the creation of the heavens and the earth, the Throne was under the control of other than Allāh.

— That the word *Istawlā* (conquered) as usually used, suggests that there was a struggle for control between Allāh and other than Him, and then later He gained control over him and overcame him.

— That it is correct that we say - based on your claim - that Allāh *Istawā* over the land, the trees, the mountains, the man, and the camel, because He controls these things. If it is correct to use the word *Istawlā* for something, it is also correct to use the word *Istawā* for such thing, because they are synonymous, according to their claim. With these points, it becomes clear that their interpretation is false.

❖ When Abū Al-Ma'ālī Al-Juwainī, may Allāh pardon him, was establishing the methodology of the *Ash'ariyyah*, and rejecting Allāh's *Istawā* over the Throne; rather, he was rejecting Allāh's 'Ulū in His Self, he said: "Allāh, Exalted is He, was, and there was nothing other than him; He is now over what He was over." He wanted to deny Allāh's *Istawā* over the Throne. Meaning: 'He was, and there was no Throne, and He is now over what He was over.' Therefore, He never ascended over the Throne.

Then, Abū Al-'Alā' Al-Hamdḥānī said to him: "O teacher, let us leave the mention of the Throne and the rising over the Throne" - he means, because its proof is of the revealed texts. If Allāh had not informed us of it, we could not have known of it. — "Inform us about this necessity which we find in our selves. No sane person will ever say: 'O Allāh' except that he finds in his self the necessity to seek the Exalted."

So, Abū Al-Ma'ālī became perplexed and began to hit his head saying: "Al-Hamdḥānī confounded me, Al-Hamdḥānī confounded me!" That was because this is an instinctual proof which nobody can reject.

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﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ وَقَالَ فِي سُورَةِ الرَّغْدِ: ﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

«Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then *Istawā* (rose over) the Throne» (Yūnus 10:3) And He says in Sūrat Ar-Ra'd: «Allāh is He Who raised the heavens without any

pillars that you can see. Then, He Istawā (rose above) the Throne» (Ar-Ra'd 13:2)

- ❖ **The Second Place is Sūrah Yūnus**, Allāh, Exalted is He, says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

«Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then Istawā (rose over) the Throne» (Yūnus 10:3)

What say about it, as we have said regarding the first Āyah. The Third Place, in Sūrat Ar-Ra'd, Allāh, Exalted is He, says:

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

«Allāh is He Who raised the heavens without any pillars that you can see. Then, He Istawā (rose above) the Throne» (Ar-Ra'd 13:2)

- ❖ «He raised the heavens without any pillar»: «Without any pillar»; Does it mean that it does not have any pillar at all, or it has pillars that are not visible to us?

There is a difference of opinion regarding it among the scholars of Qur'ānic exegesis. Some of them say: the clause «that you can see» (Tarawnahā) is an adjective for the «pillar» meaning without any pillars that are seen by you, and they have pillars that are not seen. Some of them say: The clause «that you can see» (Tarawnahā) is a new clause that stands on its own. Meaning you see them like that, without any pillar. The latter view is closer. The heavens do not have any pillars that are seen,

nor any that are not seen. If it had pillars, they would be seen usually; even though Allāh, Exalted is He, has veiled some physical creatures from us for a wisdom which He wills.

- ❖ Concerning His statement: «Then, He Istawā (rose above) the Throne» This is the point of reference; what is said regarding it, is what preceded.

وَقَالَ فِي سُورَةِ طه: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾

And He says in Sūrah Ṭā Hā: «Ar-Raḥmān over the Throne Istawā (rose)» (Ṭāhā 20:5)

The Fourth Place, in Sūrah Ṭā Hā: He said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾

«Ar-Raḥmān over the Throne Istawā (rose)» (Ṭāhā 20:5)

- ❖ «'Alā Al-'Arsh (over the Throne)» is stated first despite it being what the «Istawā (rose)» is done to, in order to indicate restriction, specification and to clarify that Allāh, Glorified and Exalted be He, does not rise above anything apart from the Throne.
- ❖ And in His mention «Ar-Raḥmān» is an indication of the fact that He is described with mercy in addition to His transcendence and greatness.

وَقَالَ فِي سُورَةِ الْفُرْقَانِ: ﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ﴾

And He says, in Sūrat Al-Furqān: ﴿Then He Istawā (rose over) the Throne Ar-Rahmān﴾ (Al-Furqān 25:59)



The Fifth place:

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ﴾

﴿Then He Istawā (rose over) the Throne Ar-Rahmān﴾ (Al-Furqān 25:59)

❖ ﴿Ar-Rahmān﴾ is the subject of the verb ﴿Istawā﴾.^[1]



وَقَالَ فِي سُورَةِ السَّجْدَةِ: ﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

And He says in Sūrat As-Sajdah: ﴿Allāh it is He Who has created the heavens and the earth, and all that is between them in six days. Then He Istawā (rose over) the Throne﴾ (As-Sajdah 32:4)



The Sixth Place: In Sūrat As-Sajdah: He said:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

^[1] (Translation note): Meaning, that it is understood as: "Then Ar-Rahmān Istawā over the Throne."

اسْتَوَىٰ عَلَى الْعَرْشِ﴾

﴿Allāh it is He Who has created the heavens and the earth, and all that is between them in six days. Then He Istawā (rose over) the Throne﴾ (As-Sajdah 32:4)

We say about it as we have said about the two Āyahs of Al-A'rāf and Yūsuf, but there is an addition here: ﴿And all that is between them﴾ Meaning - between the heavens and the earth. What is between them includes tremendous creatures, deserving to be in the heavens and the earth. Of these tremendous creatures, some are known to us, such as the sun, the moon, the stars and the clouds, and among them are those that are unknown to us until now.



وَقَالَ فِي سُورَةِ الْحَدِيدِ: ﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

And He says in Sūrat Al-Hadīd: ﴿He it is Who created the heavens and the earth in six days and then Istawā (rose over) the Throne﴾ (Al-Hadīd 57:4)



The Seventh Place: In Sūrat Al-Hadīd: He said:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

﴿He it is Who created the heavens and the earth in six days and then Istawā (rose over) the Throne﴾ (Al-Hadīd 57:4)

These are the seven places, in all of them, Allāh, Exalted is

He, mentions *Istawā* (rising) that is transitive by the preposition 'Alā (above, over).

- ❖ Furthermore, the scholars have said: The root of this form (*Sīn, Wāw Yā'*) indicates perfection; (Allāh, Exalted be He, says):

﴿أَسْتَوَىٰ عَلَى الْعَرْشِ﴾

﴿Who has created (everything), and then proportioned it (Fasawwā)﴾ (Al-A'lā 87:2)

Meaning that He has completed and perfected His creation. Thus, the origin of the *Sīn, Wāw* and *Yā'* indicates perfection.

- ❖ Then it (the word *Istawā*) is (used) in the Arabic Language in four ways:

With the preposition *Ilā* (to, towards), with the preposition 'Alā (above, over), together with the conjunction of *Wāw* (and), and alone.

As for an example of when it is used with the preposition 'Alā (above, over):

﴿أَسْتَوَىٰ عَلَى الْعَرْشِ﴾

﴿Istawā 'alā (rose over) the Throne﴾ (Al-Ḥadīd 57:4)

As for an example when it is used with the preposition *Ilā* (to), it is His, Exalted be He, statement:

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ﴾

﴿Then He Istawā ilā (towards) the heaven and made them seven heavens﴾ (Al-Baqarah 2:29)

Is its meaning like the first one, which is used with the preposition 'Alā?

There is a difference of opinion concerning it among the scholars of *Tafsīr*. There are among them those who said that their meanings are the same. This is the apparent interpretation of Ibn Jarīr,^[1] so the meaning of ﴿He Istawā towards the heaven﴾ is that He rose over to it.

Among them are those who said: Rather *Al-Istawā'* here means complete objective. Thus, the meaning of *Istawā ilaiḥā* is that He focused upon it completely. They substantiate their interpretation with the fact that the preposition, *Ilā*, used with it (the verb *Istawā*) indicates this meaning. Ibn Kathīr, may Allāh have Mercy upon him, held this position, and explained His statement:

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ﴾

﴿Then He Istawā towards the heaven﴾ (Al-Baqarah 2:29)

To mean the He focused upon the heavens. The meaning of *Al-Istiḥā'* here conveys the meaning of the objective, and turning towards, because it is used with the preposition *Ilā*.

As for the one used together with the conjunction of *Wāw*, its example is such as people's saying: "*Istawā Al-Mā'u wal-Khabshatu* (the water and the wood)"; to mean that the water leveled up to the wood.

As for when it is used alone, as in His statement, Exalted is He:

﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَأَسْتَوَىٰ﴾

﴿And when he attained his full strength and Istawā﴾ (Al-Qaṣaṣ 28:14)

Its meaning (here) is "became complete"

[1] (Translation note): Meaning Aṭ-Ṭabarī, in his *Tafsīr*.

An Important Point:

When we say: "He *Istawā* above the Throne," meaning - He is high above it, then here is a question: "Allāh created the heavens and then rose over the Throne, does that suggest that He had not been exalted before that?"

The answer is that it does not suggest that, because rising above the Throne is specific among the absolute transcendence, since rising above the Throne is a transcendence that is specific for it (the Throne), while the transcendence is above all creatures. His, Mighty and Sublime, transcendence is affirmed for Him without end, forever. He was High above all things before He created the Throne. And Him not rising above the Throne does not imply that He was not High. Nay, He is High. Then, after the creation of the heavens and the earth, He rose above the Throne in a manner that is specific to the Throne.

If you say: We understand from the noble *Āyah* that when He was creating the heavens and the earth, He was not ascendant above the Throne; but before the creation of the heavens and the earth, was He ascendant above the Throne or not?

The answer is Allāh knows best regarding that.

If you ask: Is Allāh's rising above the Throne an Attribute of action, or a Self Attribute?

The answer is that it is among the Attributes of action, because it is dependant upon his will, and every Attribute that is dependant upon His, is an Attribute of action.



﴿يَعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

﴿O 'Īsā! I will take you and raise you to Myself﴾ (Āl 'Imrān 3:55)



● Affirmation of Allāh's 'Ulū (Transcendence) Above His Creatures

The Commentary

The author, ﷺ mentioned six *Āyāt* concerning Allāh's 'Ulū above His creation.

The first Āyah: His statement:

﴿يَعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

﴿O 'Īsā! I will take you and raise you to Myself﴾ (Āl 'Imrān 3:55)

- ❖ The address was directed to 'Īsā bin Maryam, whom Allāh created from a mother without a father; that is why he was named after his mother. Therefore, it is said: "Īsā the son of Maryam."
- ❖ Allāh says: ﴿I will take you﴾ (Innī mutawaffika) The scholars mentioned three sayings about it:

The First saying: ﴿I will take you﴾ (Innī mutawaffika); meaning "I will collect you." And from it, is their saying: "He *Tawaffā* his right," meaning collected it.

The Second saying: ﴿take you﴾ (mutawaffika) meaning I will cause you to sleep; because sleep is a form of death, as He, Exalted is He, says:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ

فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ﴿٦٠﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed (your life period) be fulfilled﴾ (Al-An'ām 6:60)

The Third saying: That it is the seizure of death. ﴿I will take you﴾ (Innī mutawaffika) meaning - I will cause you to die. Of such meaning is His statement:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا﴾

﴿It is Allāh Who takes away (yatawaffā) the souls at the time of their death﴾ (Az-Zumar 39:42)

The view that ﴿will take you﴾ (mutawaffika) means "I will cause you to die" is further (from what is correct); because 'Īsā has not died; he will descend at the end of time. Allāh, Exalted is He, says:

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾

﴿And there is none of the people of the Scripture (Jews and Christians), but must believe in him, before his death﴾ (An-Nisā' 4:159)

That is before the death of 'Īsā according to one of the two opinions (regarding its interpretation). That will be when he descends at the end of time. It is also said (it means) before the death of any one of them; meaning - there is none among the people of Scripture except, that at time of his death, he is to believe 'Īsā; even if such a person is a Jew. This saying is weak.

So what remains, is considering the difference between the taking that means collecting, and the taking that means sleeping. And we say that it is possible to harmonize

between them. Thus, He will seize him while he is sleeping. Meaning that is Allāh will make him sleep, and then raise him. Moreover, there is no contradiction between these two.

❖ Concerning His statement: ﴿And raise you to Myself﴾: Which is the point of reference here. For ﴿To Myself﴾ (Ilāyyā) implies Al-Ghāyah (the utmost). And His statement: ﴿And raise you to Myself﴾ shows that the one to whom he is being raised is high. So, this establishes the transcendence of Allāh, the Mighty and Sublime.

If somebody says that what is intended is "I will raise your status" as Allāh, Exalted is He, says:

﴿وَجِئَها فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ﴾

﴿Held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh﴾ (Āl 'Imrān 3:45)

We say in reply: This is not right; because the "raise" here is used with a preposition which is specifically known to be used to mean above; to express the raising of the body, and not the raising of status.

❖ Know that the 'Ulū of Allāh, the Mighty and Sublime, is divided into two categories: 'Ulū in meaning, and 'Ulū of the Self.

1. As for 'Ulū in meaning, it is affirmed for Allāh according to the consensus of all of the people of the Qiblah (the Muslims). That is, according to the consensus of the people of Innovation and the People of the Sunnah. All of them believe that Allāh, Exalted is He, is Exalted in meaning.
2. As for 'Ulū in the Self, the People of the Sunnah affirm

it; but the people of Innovation do not affirm it. They say: "Allāh is not, Himself, High."

So first, we start by mentioning the proofs of the People of the *Sunnah* for Allāh's 'Ulū, Glorified and Exalted be He, in His Self. Thus, we say:

As evidence, the People of the *Sunnah* use the Book, the *Sunnah*, consensus, the intellect, and the *Fiṭrah* to prove the 'Ulū of Allāh, Exalted be He, in His Self.

Firstly: The proofs contained in the Book concerning Allāh's 'Ulū are of various categories. Sometimes, by mention the 'Ulū. And sometimes, it comes with the mention of Him being above; sometimes with the mention of things descending from Him; sometimes with the mention of things ascending to Him, and sometimes with the fact that He is above the heavens.

1. As for 'Ulū, an example is His statement:

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

﴿And He is the Most High, the Most Great﴾ (Al-Baqarah 2:255)

(And)

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

﴿Glorify the Name of your Lord, the Most High﴾ (Al-A'la 87:1)

2. As for being above:

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

﴿And He is the Irresistible, above His slaves﴾ (Al-An'am 6:18)

(And)

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْفِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿They fear their Lord above them, and they do what they are commanded﴾ (An-Nahl 16:50)

3. As for the descent of things from Him, an example is His statement:

﴿يُنْزِلُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ﴾

﴿He arranges (every) affair from the heavens to the earth﴾ (As-Sajdah 32:5)

(And)

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

﴿Verily We: It is We Who have sent down the *Dhikr* (the Qur'ān)﴾ (Al-Hijr 15:9)

And the like.

4. Regarding the ascension of things to Him, an example is His statement:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

﴿To Him ascend (all) the goodly words, and the righteous deeds﴾ (Fāṭir 35:10)

And His statement:

﴿تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ﴾

﴿The Angels and the Rūḥ ascend to Him﴾ (Al-Ma'ārij 70:4)

5. As for Him being above the heavens, an example is His statement:

﴿مَنْ آمَنَ مِنْكُمْ فِي السَّمَاءِ أَنْ يُخَيَّفَ بِكُمْ الْأَرْضِ﴾

﴿Do you feel secure that He, Who is above the heavens (Allāh), will not cause the earth to sink with you?﴾ (Al-Mulk 67:16)

Secondly: As for the *Sunnah*, it has been narrated from the Prophet ﷺ in his statements, his actions and his tacit approvals, in *Mutawātir* narrations.

1. As for the sayings of the Messenger ﷺ, they include the mentioning of 'Ulū and *Fawqīyyah* (being above). Among these, his ﷺ statement: "Glorified be my Lord, the Most High."^[1] And his statement, when mentioning the heavens, he said: "And Allāh is above the Throne."^[2]

And the mentioned that Allāh is above the heavens, as in his ﷺ saying: "Will you not trust me, while I am the trusted one of He Who is above the heavens."^[3]

2. As for actions, an example is his raising his finger toward the heavens while giving a sermon in the largest of all gatherings - on the day of 'Arafah, in the year of the Farewell Pilgrimage; for the Companions

^[1] Reported by Muslim (772) from the *Ḥadīth* of Ḥudhaifah, may Allāh be pleased with him.

^[2] Reported by Ibn Khuzaimah in *Kitāb At-Tawḥīd* (1:244), Al-Lālakā'ī in *Sharh As-Sunnah* (659), and Aṭ-Ṭabarānī in *Al-Kabīr* (9:228). In *Al-Majma'* (1:86), Al-Haythamī said: "It was reported by Aṭ-Ṭabarānī, and its narrators are narrators of the *Ṣaḥīh*." It was also reported by Al-Bayhaqī in *Al-Asmā' waṣ-Ṣifāt* (851), Abū Ash-Shaikḥ in *Al-'Azamāh* (279), Ad-Dārimī in *Ar-Radd 'Alā-Jahmiyyah* (81), and in *Al-'Ulū*, Adh-Dhahabī said: "Its chain is authentic." (*Mukhtaṣar Al-'Ulū* 48) from the *Ḥadīth* of Ibn Mas'ūd, may Allāh be pleased with him.

^[3] Reported by Al-Bukhārī (4351) and Muslim (1064) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

had never congregated in a single gathering greater than that, such that the number of those who performed *Hajj* with him were about 100,000, and those who had died among them were about 124,000, meaning that the Muslims in general, attended the gathering. He ﷺ said: "Listen attentively, have I conveyed the message?" They said: "Yes." "Listen attentively, have I conveyed the message?" They said: "Yes." "Listen attentively, have I conveyed the message?" They said: "Yes." And he was saying: "O Allāh, be a witness," pointing to the heaven with his finger, and pointing with it, at the people.^[1]

Included in this is his raising his hands toward the heavens during supplication. This is an affirmation of 'Ulū by action.

3. As for tacit approval, in the *Ḥadīth* of Mu'āwiyah bin Al-Ḥakam, may Allāh be pleased with him, he came with a slave girl, whom he wanted to free. Thus, the Prophet ﷺ asked her: "Where is Allāh?" She answered: "Above the heavens." The he asked: "Who am I?" She replied: "The Messenger of Allāh." He said: "Free her, for indeed she is a believer."^[2]

This slave girl was not learned, what is common is that young girls were ignorant; particularly when she was a slave and not a free girl. She was not in charge of herself. Yet, she knew that her Lord was above the heavens, while the lost ones among the children of Ādam deny that Allāh is above the heavens, saying that He is not above the universe, nor below it; nor to the right, nor to the left, or,

^[1] Reported by Muslim (1218) from the lengthy *Ḥadīth* of Jābir bin 'Abdullāh, may Allāh be pleased with him, regarding the *Hajj* of the Prophet ﷺ.

^[2] It has preceded, and it was reported by Muslim.

that He is in every place!

These are among the proofs from the Book and the *Sunnah*.

Thirdly: As for the proof of consensus, since the time of the Messenger ﷺ until today, the *Salaf* (pious predecessors) agreed that Allāh, Exalted is He, is above the heavens in His Self.

If you ask: "How did they agree?"

We reply by saying that their acknowledgment of these *Āyāt* and *Ḥadīths* with the repetitive mention of '*Ulū*, *Fawqīyyah* (being above), the descent of things from Him, and their ascension to Him - without them saying what opposes that - indicates their consensus upon what they (the *Āyāt* and the *Ḥadīths*) indicate.

That is why *Shaykh Al-Islām* said: "The *Salaf* (pious predecessors) agreed upon that." He said: "None of them has said: 'Allāh is not above the heavens' or 'Allāh is upon the earth' or 'Allāh is neither inside the universe nor outside it, not connected to it nor separated from it' or 'it is not allowed to make a perceptible reference to Him.'"

Fourthly: As for proofs based on the intellect, we say: There is no doubt that Allāh, the Mighty and Sublime, is either above or below. His being below is impossible because it is imperfection which implies that something among His creatures is above Him. So, His '*Ulū* would not be complete, nor would His control be complete, nor His authority. If His being below is impossible, then being above is necessary.

There is also another intellectual affirmation, that is to say, '*Ulū* is an attribute of perfection in everyone possessing intellect. So when it is an attribute of perfection, it is necessary that it be affirmed for Allāh, because every Attribute of absolute perfection is affirmed for Allāh.

Our saying "absolute" is a protection against relative perfection, which will be perfect in a situation, and not in another situation. Sleep, for example, is an imperfection, but to the one who is in need of it to make him more powerful, it is perfection.

Fifthly: As for the proof based on the *Fiṭrah*, it is a matter about arguing and being obstinate are not possible. Every person instinctually knows that Allāh is above the heavens. That is why if you are suddenly surrounded by a situation in which you cannot defend yourself, you quickly turn to Allāh to protect you; in such cases, your heart turns towards the heavens. This happens even to those who reject the '*Ulū* of the Self; they cannot turn their hands (in supplication) towards the ground. This is the *Fiṭrah* which it is not possible to reject.

They even say that some creatures that do not speak know that Allāh is above the heaven; as in the *Ḥadīth* wherein it is related that Sulaimān bin Dāwūd, may the *Ṣalāh* and *Salām* be upon him and his father, once came out to beg Allāh on behalf of the people for rain. When he came out, he saw an ant lying on its back, raising its feet up towards the heaven, saying: "O Allāh, we are a creation among your creations, we are not independent of your provision of water." He then said to the people, "Go back, you will be provided with the prayer of other than you."^[1] This is an inspiration in the *Fiṭrah*.

The summary of the matter is, that Allāh is above the heavens, is a matter that is well-known through the *Fiṭrah*.

By Allāh, if it were not for the spoiled *Fiṭrah* of these people who reject, they would have known that Allāh is above the heavens without having to consult any book, because a

[1] It has preceded.

matter that is proven by the *Fiṭrah* does not need any research in books.

- ❖ Those who deny the 'Ulū of Allāh, the Mighty and Sublime, in His Self, say: If He was High above the heavens in His Self, He will be in a direction. If He is in a direction, He is, therefore, limited and physical; while this is impossible!

We say, the reply to their saying that it implies that He is limited and physical is:

Firstly, it is not allowed to falsify the textual proofs with this kind of reasoning. If this was allowed, every person who does not want what the textual proofs dictate will justify his own views with this kind of reasoning.

If Allāh affirms 'Ulū for Himself, and His Messenger ﷺ affirmed 'Ulū for Him, and the *Salaf* (pious predecessors) affirmed 'Ulū for Him, it will not be acceptable for some person to come and say: "It is not possible that His 'Ulū be of the Self, because if it was of the Self, then He would be such-and-such."

Secondly: We say, that if what you mentioned was correct about the implication of affirming 'Ulū, then we will still say it, because the implication of the speech of Allāh and His Messenger is the truth; since Allāh, Exalted is He, knows what His saying suggests. If the textual proofs concerning 'Ulū had implied any false meaning, He would have explained that, but it does not imply any false meaning.

Thirdly: Then, we are asking what is the limitation and the body that you heaped upon us with all your might?

By limitation, do you mean that something among creation will surround Allāh? This is false and negated from Allāh, it is not necessitated by affirming 'Ulū for Allāh. Or, by

limitation, do you mean that Allāh is separate from His creation, not within it? This is the truth, based on that meaning; but we do not use that term, neither as negating nor affirming, due to what preceded.

As for being physical, what do you mean by a body? Do you mean a body composed of bones, flesh, skin and the like? This is false and negated from Allāh, because there is nothing like unto Allāh, and He is the Hearing, the Seeing. Or do you mean by body what sustains itself, being described with what befits Him? This is the truth, based on its meaning; but we do not use the term, negating nor affirming, due to what preceded.

And similarly we say about direction. Do you mean that Allāh, Exalted is He, is in a direction that encompasses Him? This is false. It is not necessitated by affirming His 'Ulū. Or, by direction, do you mean a direction of exaltedness that does not surround Allāh? This is the truth; it is not correct to negate it from Allāh, Exalted is He.

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﴿بَل رَفَعَهُ اللَّهُ إِلَيْهِ﴾

﴿But Allāh raised him up (with his body and soul) unto Himself﴾ (An-Nisā' 4:158)

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﴿بَل رَفَعَهُ اللَّهُ إِلَيْهِ﴾

The second Āyah: His statement:

﴿But Allāh raised him up (with his body and soul) unto

Himself» (An-Nisā' 4:158)

- ❖ «But» (Bal) is used to oppose the falsity, due to the falsehood of their saying:

﴿إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا ابْتِغَاءَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ۚ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

«We killed the Messiah 'Isā, son of Maryam, the Messenger of Allāh, - but they killed him not, nor crucified him, but the resemblance of 'Isā was put over another man, and those who differ therein are full of doubts. They have no knowledge, they follow nothing but conjecture. For surely; they killed him not. But Allāh raised him up unto Himself. And Allāh is Ever Mighty, Wise» (An-Nisā' 4:157-158)

Allāh belied them with His statement: «For surely; they killed him not. But Allāh raised him up unto Himself.»

The point of reference is His statement: «But Allāh raised him up unto Himself» because it is clear that Allāh, Exalted is He, is High, in His Self, since raising unto something, indicates the highness of what is being raised to.

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

«To Him ascend the goodly words, and the righteous deeds» (Fāṭir 35:10)

The third Āyah:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

«To Him ascend the goodly words, and the righteous deeds» (Fāṭir 35:10)

- ❖ «To Him»: To Allāh, the Mighty and Sublime.
- ❖ «Ascend the goodly words»: «(the goodly words)» (Al-Kalim) is a noun of a plural category. Its singular is Kalimah (a word) and the plural of Kalimah is Kalimāt (words). And goodly words comprise all the words with which one draws nearer to Allāh, such as recitation of the Qur'ān, *Dhikr* (remembrance of Allāh), seeking knowledge, enjoining good and prohibiting evil. Therefore, every word by which one draws nearer to Allāh is a goodly word. It ascends to Allāh, the Mighty and Sublime, and reaches Him, and Allāh also exalts good deeds to Himself.

Thus, the words ascend to Allāh, and the good deeds are raised up by Allāh. Moreover, this shows that Allāh is High in His Self, because things ascend to Him and are raised up.

وَقَوْلُهُ: ﴿يَهْتَمُّنُ آتِينَ لِي صَرَحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ۚ أَسْبَابُ السَّمَوَاتِ فَأَطَّلِعُ إِلَى اللَّهِ مُوسِيًّ وَإِنِّي لِأَظُنُّهُ كَذِبًا﴾

And His statement: «O Hāmān! Build me a *Ṣarḥ* that I may arrive at the ways. The ways of the heavens, and I may look upon the Ilāh (God) of Mūsā, but verily, I think him to be a liar» (Ghāfir 40:36-37)

The fourth Āyah:

﴿يَهْمَنْ أُنْثَىٰ لِي صَرْحًا لَّعَلِّي أَبْلُغَ الْأَسْبَابِ ۝ أَسْبَابَ السَّمَوَاتِ فَاتِّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَاذِبًا﴾

﴿O Hāmān! Build me a Ṣarḥ that I may arrive at the ways. The ways of the heavens, and I may look upon the Ilāh (God) of Mūsā, but verily, I think him to be a liar﴾ (Ghāfir 40:36-37)

Hāmān was a minister of Fir'awn, the one who ordered the construction of the tower is Fir'awn.

- ❖ ﴿Ṣarḥ﴾: That is a tall building.
- ❖ ﴿That I may arrive at the ways. The ways of the heavens﴾ meaning - that I may arrive at the routes that lead to the heavens.
- ❖ ﴿And I may look upon the Ilāh (God) of Mūsā﴾: Meaning, so that I may look at Him, and get to Him directly, because Mūsā said to him: "Allāh is above the heavens," so Fir'awn deceived his people by seeking the construction of this elevated tower, so that he could climb up it and then say: "I did not see anyone." It is also possible that he said so as a derision, saying: "Mūsā said that his God is above the heavens, let us climb up to see him" deriding him.

Whatever it is, he had said: ﴿I think him to be a liar﴾ to deceive people; otherwise, he knows that he (Mūsā) is truthful. Mūsā had said to him:

﴿لَقَدْ عَلِمْتَ مَا أَزَلَّ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَايِرَ﴾

﴿Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as

clear﴾ (Al-Isrā' 17:102)

And he did not say: "I do not know." Rather, he admitted this information, emphasized with the use of *Lām*, *Qad* and the oath.

Allāh, the Mighty and Sublime, said in another Āyah:

﴿وَحَمَدُوا بِهَا وَاسْتَفْتَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلوًّا﴾

﴿And they belied them wrongfully and arrogantly, though their ownelves were convinced thereof.﴾ (An-Naml 27:14)

The reference here is that Fir'awn commanded the construction of a tower with which he could look upon the God of Mūsā, and that indicates that Mūsā said to Fir'awn and his people: "Indeed; Allāh is above the heavens." Therefore, Allāh's 'Ulū had come in the previous *Sharī'ahs*.

وَقَوْلُهُ: ﴿أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمْ الْأَرْضُ فَإِذَا هِيَ تَمُورُ ۝ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ﴾

And His statement: ﴿Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a Ḥāṣib (violent whirlwind)? Then you shall know how (terrible) has been My Warning?﴾ (Al-Mulk 67:16-17)

The fifth and the sixth Āyāt:

﴿أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمْ الْأَرْضُ إِذَا هِيَ تَمُورُ ۚ أَمْ
أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ﴾

﴿Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a Hāṣib (violent whirlwind)? Then you shall know how (terrible) has been My Warning?﴾ (Al-Mulk 67:16-17)

- ❖ The One over the heavens is Allāh, the Mighty and Sublime, but He referred to Himself with this because in this case, He is exhibiting His greatness, and that He is above you, that He has power over you, controlling you, prevailing upon you, because it is the One who is Exalted that has the control over the one below Him.

- ❖ ﴿Then behold it shakes﴾: That is, it quakes.

And the reply is that by Allāh! We do not feel secure, rather, we are afraid for ourselves of the earth sinking with us because, because of our numerous acts of disobedience. With these quakes, which people today refer to as mudslides, and rock slides, and the like, it is these that Allāh is threatening us with, but they invent these expressions so that the matter appears less grave to intellectually immature people.

- ❖ ﴿Will not send against you a Hāṣib (violent whirlwind)?﴾: A Hāṣib (violent whirlwind) is a punishment from above, pelting them with stones, as was done with the people before them were, like Lūṭ, and Aṣḥāb Al-Fil (the owners of Elephants). The collapse of the earth is from beneath.

Allāh, the Mighty and Sublime, threatened us with a punishment from above, and from beneath. Allāh, Exalted is He, says:

﴿فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا﴾

﴿So We punished each (of them) for his sins, of them were some upon whom We sent a Hāṣib, and of them were some who were overtaken by As-Sayḥah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned﴾ (Al-'Ankabūt 29:40)

Four types of punishment (are mentioned in this Āyah).

Here, (in the Āyah under consideration) Allāh mentions two of them: Al-Hāṣib (a violent wind with a shower of stones) and the collapsing of the earth.

The point of reference from this Āyah is His statement: ﴿Who is above the heavens.﴾ The One above the heavens is Allāh, the Mighty and Sublime, and this is a proof of Allāh's 'Ulū in His Self.

However, there is a problem here, and that is the preposition *Fī* being used as an adverb. So, since Allāh is *Fī* the heaven, then (it will be understood that) the adverb encompasses what it refers to. Do you not see, that if you say: "The water is in the cup." The cup will then encompass the water, and is wider than the water.

So, if Allāh says: ﴿Do you feel secure that He who is in the heaven﴾ apparently, this implies that the heavens surround Allāh. This apparent meaning is false. And when the apparent meaning is false, then we know with

certainty that it is not what Allāh intended, because it is not possible that the apparent meaning of the Book and the *Sunnah* would be false.

Then, what is the response concerning this problem?

The scholars said that the response is from one of these two paths:

1. That we either understand the meaning of *As-Samā'* (heavens) to mean "highness" since the use of "heavens" to mean highness is reported in the Arabic Language, even in the Qur'ān. He, Exalted is He, says:

﴿أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾

﴿He sends down water from the heavens, and the valleys flow according to their measure﴾ (Ar-Ra'd 13:17)

What is intended with the *As-Samā'* (the heavens) here is highness, because the water descends from the clouds not from the heavens, which are the preserved roof, while the clouds in the heights are between the heavens and the earth, as Allāh, Exalted is He, says:

﴿وَالسَّحَابِ الْمُسَحَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿And the clouds which are held between the sky and the earth﴾ (Al-Baqarah 2:164)

Therefore, the meaning of ﴿Who is above the heavens.﴾ is "One in the highness". Then, there is no problem after this; He is, therefore High; nothing is beside Him, nor above Him.

2. Or, we consider the word *Fī* to mean 'Alā (above), and consider that the heavens that are the preserved, raised, roof to be the heavenly bodies. The preposition *Fī* is used in the Arabic Language, even in the noble Qur'ān

to mean 'Alā (above). Fir'awn said to the magicians - those who believed:

﴿وَأَصْلَبْكُمْ فِي جُذُوعِ النَّخْلِ﴾

﴿And I will surely crucify you Fī the trunks of date-palms﴾ (Tā Hā 20:71)

That is "On the trunks of date-palms."

Therefore, the meaning of ﴿Who is Fī the heavens﴾ is the one who is above the heavens. Then, there is no problem after this. If you ask: "How do you harmonize between this *Āyah*, and His statement, Exalted is He:

﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ﴾

﴿It is He (Allāh) Who is the only Ilāh in the heavens and the only Ilāh on the earth﴾ (Az-Zukhruf 43:84)

And His statement:

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ﴾

﴿And He is Allāh in the heavens and on the earth, He knows what you conceal and what you reveal﴾ (Al-An'ām 6:3)?"

Then the reply is that we say: In the case of the first *Āyah*: Allāh says:

﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ﴾

﴿It is He (Allāh) Who is the only Ilāh in the heavens and the only Ilāh on the earth.﴾ (Az-Zukhruf 43:84)

The adverb here refers to His *Ulūhiyyah* (divinity), that is, His *Ulūhiyyah* (divinity) is affirmed in the heavens and in the earth, just as you would say: "So-and-so is the *Amīr* in Al-Madinah and in Makkah," — while he himself, is in

only one of them. But, in his *Imārah* (leadership) and authority, he is in both, so the *Ulūhiyyah* of Allāh, Most High, is both in the heavens and the earth. But as for Him, the Mighty and Sublime, then He is above the heavens.

As for the second *Āyah*:

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ﴾

﴿And He is Allāh (to be worshipped Alone) in the heavens and on the earth﴾ (Al-An'ām 6:3)

We said about it, as we said about the one that preceded it. ﴿And He is Allāh﴾: That is - He is the *Ilāh* (God) whose *Ulūhiyyah* (divinity) is in the heavens and the earth. As for Him, Himself; then He is above the heavens. So the meaning is that He is the One Who is deified in the heavens, and the One Who is deified in the earth, so His *Ulūhiyyah* (divinity) is in the heavens and the earth.

So this *Āyah* is explained as the *Āyah* before it is explained. It is said that the meaning of the *Āyah* is that you should recite it:

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ﴾

﴿And He is Allāh (to be worshipped Alone) in the heavens﴾

Then you stop; then you recite:

﴿وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ﴾

﴿And on the earth, He knows what you conceal and what you reveal﴾ (Al-An'ām 6:3)

Meaning that He, Himself, is above the heavens, and He knows what you conceal, and what you reveal, on the

earth. Therefore, the fact that He is above the heaven with His '*Ulū*', does not prevent Him from knowing what you conceal, and what you reveal on the earth. There is a kind of weakness in this interpretation, because it requires splitting the *Āyah*, and not connecting part of it to the other. The correct interpretation is the first one. That we should say:

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ﴾

﴿And He is Allāh in the heavens and on the earth﴾ (Al-An'ām 6:3)

Means that His *Ulūhiyyah* (divinity) is affirmed in the heavens and the earth, so it is in accord with the other *Āyah*.

Among the behavioral benefits derivable from this *Āyah*:

If somebody knows that Allāh, Exalted is He, is above everything, such a person will realize the greatness of His sovereignty and control upon his creation. Therefore, he will fear Him and revere Him. If a man fears his Lord, and reveres Him, he would be beware of disobeying Him, and fulfill His obligations, and leave what is unlawful.



● The Affirmation of Allāh *Ma'iyyah* With His Creation

The Commentary

The author began with the quotation of the proofs of Allāh's *Ma'iyyah* with His creation; that is, the proofs of

Allāh's being with His creation. It is appropriate that he mentions it after the mention of *Al-'Ulū*; since it may occur to a person that there is a contradiction between Him being above everything, and Him being with His slaves. Therefore, it is quite appropriate that he mentioned the *Āyāt* that affirm Allāh's *Ma'iyyah* with His creation, after the mention of the *Āyāt* concerning *Al-'Ulū*.

There are some matters regarding Allāh's *Ma'iyyah* with His creatures that require further discussion:

The First Matter; Its categories:

The *Ma'iyyah* of Allāh, the Mighty and Sublime, is divided into two categories: general and specific.

The specific is also divided into two categories: That which is restricted to a particular person and that which restricted to a particular description.

As for the general, it is the one which includes everyone, whether a believer, disbeliever, righteous person and wicked person. Its evidence is His, Exalted is He, statement:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

﴿And He is with you wherever you may be﴾ (Al-Ḥadīd 57:4)

- A. As for the specific category that is restricted to a particular description, an example is His, Exalted is He, statement:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُحْسِنُونَ﴾

﴿Truly, Allāh is with those who have Taqwa, and those who are Muḥsinūn (good-doers)﴾ (An-Naḥl 16:128)

- B. As for the specific category that is restricted to a particular person, an example is His, Exalted is He,

statement concerning His Prophet:

﴿إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا﴾

﴿And he said to his companion: "Be not sad (or afraid), surely Allāh is with us"﴾ (At-Tawbah 9:40)

He said to Mūsā and Hārūn:

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

﴿Verily! I am with you both, hearing and seeing﴾ (Tā Hā 20:46)

This (category) is more particular than the specific category which is restricted to an attribute.

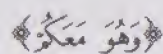
Hence, the *Ma'iyyah* is of levels: absolutely general, the specific that is restricted to a description, and the specific that is restricted to a person.

The most specific category is the category that is restricted to a person, then the one restricted to a description, then the one that is general.

So the general *Ma'iyyah* implies that He encompasses His creation in knowledge, power, hearing, seeing, controlling and so on, among the implications of His *Rubūbiyyah* (Lordship). And the specific *Ma'iyyah*, with its two categories, implies His support and aid.

- ❖ The Second Matter: Is the *Ma'iyyah* a reality or a state of knowledge of Allāh, the Mighty and Sublime, and His hearing, His seeing, His Power, His Authority and other than these meanings that are included in His *Rubūbiyyah*?

The majority of the *Salaf* (pious predecessors), may Allāh have mercy upon them, said that it is a reference to the state of knowledge, hearing, seeing, power and the like. They, therefore, considered the meaning of His saying:



﴿And He is with you﴾ (Al-Ḥadīd 57:4)

To mean: "He knows about you, hears your words, sees your deeds, has power over you, He judges among you," and the like; they interpreted it with what that implies.

In this book, and in others, *Shaiḫ Al-Islām*, may Allāh have mercy upon him, chose the view that it (*Ma'iyyah*) is a reality in the real sense, and that Him being with us is a reality in the real sense; however His being with us is not like as a person will be with another person, in such a case where it is possible that he is together with that person in a particular place, because the *Ma'iyyah* of Allāh, the Mighty and Sublime, is affirmed for Him, while He is in His 'Ulū (exaltedness). So, He is with us, though He is high over His Throne, above everything. It is not at all possible that He is with us in the places that we are.

Based upon this, there is a need to harmonize between it (*Ma'iyyah*) and *Al-'Ulū*.

The author gave this a separate section, and its explanation will soon come - Allāh willing; and (the explanation) that there is no contradiction between the 'Ulū and the *Ma'iyyah*, because there is nothing like Allāh in all His Attributes; so He is High in nearness, near in His Highness.^[1]

Shaiḫ Al-Islām, may Allāh have mercy upon him, cited the example of the moon; he said: "It is said: 'The moon is with us while we are walking; while it is in the heavens. And it is one of the smallest creatures; then, how is that the Creator, the Mighty and Sublime, can not be with the

[1] See the beginning of the second volume.

creation, while the creatures are nothing compared to Him, and He is above His heavens?!"

What he, may Allāh have mercy upon him, said, is a refutation of the proofs used by some people of *Ta'ṭīl*, who argued against the People of the *Sunnah*, saying: "You do not allow *Ta'wīl*, yet you use *Ta'wīl* in the case of *Ma'iyyah*. You say the *Ma'iyyah* means knowledge, hearing, seeing, power, authority, and the like."

So, we say that the *Ma'iyyah* is real according to its reality, but not in the manner that has been understood by the *Jahmiyyah* and their like; that He is with people in every place, and the interpretation of some of the *Salaf* (pious predecessors) that it means knowledge and the like, is an interpretation with what it implies.

❖ **The Third Matter:** Is the *Ma'iyyah* among the Attributes of the Self, or the Attributes of action?

There are some details regarding this:

As for the general *Ma'iyyah*, it is regarding the Self, because Allāh always was will always continue to encompass His creation in knowledge, power, authority and other than that from the meanings of *Rubūbiyyah*.

As for the specific *Ma'iyyah*, it is an Attribute of action, because it follows the will of Allāh; and every Attribute that goes along with a reason, it is among the Attributes of action. It has preceded in our discussion that *Ar-Riḍa* (pleasure) is one of the Attributes of action, because it is connected to a reason. If the reason for which Allāh will be pleased exists, the pleasure will be found; in the like manner is the specific *Ma'iyyah*. Once, *Taqwā* of Allāh, or other than it among its reasons, is found in a person, Allāh is with him.

❖ **The Fourth Matter:** Is it a reality or not?

We have mentioned that. And that from the *Salaf* are those who interpreted it with what it implies, which means that which it is not possible for a person to see other than it. And from them are those who said it is according to its reality, but, that it is a *Ma'īyyah* that befits Allāh, which is specific to Him.

Furthermore, this is what is clear from the words of the author here, in this book and others, but, it is to be protected from false assumptions. Like assuming that Allāh is with us on the earth, and its like, for indeed, this is an impossible falsehood!

❖ **The Fifth Matter Concerning the *Ma'īyyah*:** Is there a contradiction between it and *Al-'Ulū*?

The answer is that there is no contradiction between them, due to three perspectives:

The First perspective: Allāh mentions both of them together among what He describes Himself with, if they were contradictory, Allāh would not have described Himself with both of them.

The Second perspective: We say that there is fundamentally no contradiction between *Al-'Ulū* and *Al-Ma'īyyah*, since it is possible that something to be high while it is with you. An example being the saying of the Arabs: "The moon is with us while we are walking, the sun is with us while we are walking, the star is with us while we are walking" despite the fact that the moon, the sun and the star are all in the sky. So, if *Al-'Ulū* and *Al-Ma'īyyah* can be combined with respect to a creature, their combination with respect to the Creator is more worthy.

Consider that someone is over a high mountain and is telling the soldiers: "Go to a far place on the battleground, and I am with you" while he is watching them from afar

with a telescope and by that he is with them, because he can now see them, as if they are directly before him, while he is far from them. Hence the matter is possible with regard to the creature; how would it not be then possible with respect to the Creator?

The Third perspective: If it was impractical that they both be true in the case of a creature, it is not impractical in the case of the Creator, for Allāh is more Magnificent and more Majestic, and it is not possible that the Attributes of the Creator are compared to the attributes of the creatures, due to the clear distinction between the Creator and the creatures.

The Messenger ﷺ was saying during his journey: "O Allāh, you are the companion (*Aṣ-Ṣāhib*) on the journey, and the *Khalīfah* regarding my family."^[1] So, he combined between Him being his companion, and Him being his *Khalīfah* over his family, whereas this is not possible with respect to the creature. It is not possible that a person is your companion on a journey, and at the same time he is your deputy looking after your household.

It is established in the authentic *Ḥadīth*^[2] that: "Allāh, the Mighty and Sublime, would say when the person praying says: *﴿All praise is due to Allāh, the Lord of the 'Ālamīn﴾*; 'My servant praised Me.'"

How many praying persons will say *﴿All praise is due to Allāh, the Lord of the 'Ālamīn﴾*? They are countless.

How many times does a Muslim praying recite *﴿All praise is due to Allāh, the Lord of the 'Ālamīn﴾* while another

[1] Reported by Muslim (1342) from Ibn 'Umar, may Allāh be pleased with him.

[2] Reported by Muslim (395) from Abū Hurairah, may Allāh be pleased with him.

recites ﴿You (Alone) We worship and You (Alone) we ask for help﴾; when each of the two has his own specific response (from Allāh).

The one who recites ﴿All praise is due to Allāh, the Lord of the 'Ālamīn﴾, Allāh will say to him: "My servant praised Me". And the one who recites: ﴿You (Alone) We worship and You (Alone) we ask for help﴾, Allāh says to him: "This is between My servant and I; two halves..."

Therefore, it is possible that Allāh is with us in reality, while He is also above His Throne, above the heavens, in reality. None will understand that these are contradictory except he who wants to liken Allāh to His creation, and make the *Ma'iyyah* of the Creator like the *Ma'iyyah* of the creatures.

We have explained the possibility of harmonizing between the textual proofs about *Al-'Ulū* and the textual proofs about *Al-Ma'iyyah*; so either that is clear, or else it is obligatory upon the servant to say: "I believe in Allāh and His Messenger, and I trust what Allāh said about Himself, and His Messenger." He should not say: "How is that possible?!" Denying that!

If he says: "How is that possible?" We reply (to him): This question of yours is an innovation. The Companions never asked such a question; meanwhile they are better than you. And the one they would question is more knowledgeable, more truthful, more eloquent and better at advising than the one you are asking. It is upon you to admit and avoid asking how? Why? Instead, surrender yourself completely.

Note:

Consider the *Āyah*, you will discover that all the pronouns therein are referring to Allāh, Glorified and Exalted is He:

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى﴾

﴿He created the heavens and the earth in six days, and then He Istawā (rose over)﴾ (Al-Ḥadid 57:4)

(And)

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ﴾

﴿He knows what goes into the earth﴾ (Al-Ḥadid 57:4)

And similarly, the pronoun:

﴿وَهُوَ مَعَكُمْ﴾

﴿And He is with you﴾ (Al-Ḥadid 57:4)

So it is obligatory upon us to believe in the apparentness of the noble *Āyah*, and that we know with certain knowledge, that this *Ma'iyyah* does not dictate that Allāh is with us on the earth. Rather, He is with us, with His *Istawā'* over the Throne.

When we believe in this *Ma'iyyah*, it will cause us to have awe of Allāh, the Mighty and Sublime, and to have *Taqwa* of Him. Thus, it is reported in the *Ḥadīth*: "The most virtuous of faith is that you know that Allāh is with you wherever you are."^[1]

^[1] Reported by Aṭ-Tabarānī in *Al-Kabīr* and *Al-Awsaṭ* as found in *Majma' Az-Zawā'id* (1:60), Al-Bayhaqī in *Al-Asmā' wasṣ-Ṣifāt* (907) and Abū Nu'aim in *Al-Hilyah*. The *Ḥadīth* was graded weak by Al-Albānī in *Ḍa'if Al-Jāmi'* (1002). The *Ḥadīth* has been stated with the wording: "Purifying the soul is to know that Allāh, the Mighty and Sublime, is with him wherever he is." It was reported by Al-Baihaqī in *As-Sunan* (4:95), Ibn Abī 'Āṣim in *Al-Āḥad wal-Mathānī* (1062), and Al-Fasawī in *Al-Ma'rifah wat-Tārikh* (1:269), with a *Ṣaḥīḥ* chain, as found in *As-Silsilah Aṣ-Ṣaḥīḥah* (1064).

But as for the people of pantheism, they said: "Allāh is with us in His Self in our places. If you are in the *Masjid*, then, Allāh is with you in the *Masjid*. Those who are in the market, Allāh is with them in the market! Those who are in the toilets, Allāh is with them in the toilets!" They never exalted Him above filth, putridity, and places of vanity and lewdness.

❖ **The Sixth Matter:** Concerning the doubts of those who say that Allāh is with us in our places, and the refutation against them.

Their doubt is that they say this is the clear and obvious meaning of the statement: ﴿And He is with you﴾; because all the pronouns are referring to Allāh:

﴿هُوَ الَّذِي خَلَقَ﴾

﴿He it is Who created...﴾

﴿ثُمَّ أَسْتَوَى﴾

﴿... and then He Istawā (rose over) ...﴾

﴿يَعْلَمُ﴾

﴿... He knows...﴾

﴿وَهُوَ مَعَكُمْ﴾

﴿... and He is with you﴾ (Al-Ḥadīd 57:4)

If He is with us, we do not understand anything from this *Ma'iyyah* except mixing, and accompanying in a place.

The refutation against them is from various perspectives:

Firstly: Its apparentness is not as you have said, since if what you said was what was apparent from it, there would be a contradiction between the *Āyah*: that He rises above the Throne, while He is with every person in every place! And, it is impossible that there be a contradiction in the

speech of Allāh, Exalted is He.

Secondly: Your statement that nothing is understood from the *Ma'iyyah* except mixing and accompanying in a place! This is not possible.

Al-Ma'iyyah in the Arabic Language is a noun that is generally used to convey "accompanying," and it indicates a broader meaning than what you have claimed. It can imply mixing; it can imply accompanying in a place; it can also imply a general kind of accompaniment, while the places are different. These are three things:

1. An example of *Al-Ma'iyyah* that implies mixing, is to say: "Get me milk with water" meaning - one that is mixed with water.
2. An example of *Al-Ma'iyyah* that implies being together in a place, is that you say: "I met so-and-so with so-and-so, walking together and descending together."
3. An example of *Al-Ma'iyyah* that does not imply being together in a place is to say: "So-and-so is with his soldiers" even though he is in the command center, yet, he is directing them. Thus, there is no mixing in this case, nor being together in a place.

It is said: "The wife of so-and-so is with him" even if she is in the East while he is in the West.

Therefore, *Al-Ma'iyyah* - is as said by *Shaikh Al-Islām Ibn Taymiyyah*, may Allāh have mercy upon him, and as evident from the linguistic proofs - in its general usage indicates accompaniment, then, it will be in accord with whatever is attributed to it.

If it is said:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا﴾

﴿Truly, Allāh is with those who have Taqwa﴾ (An-Naḥl 16:128)

That does not imply mixing nor sharing a place together, rather, it is a *Ma'īyyah* that befits Allāh; and what it implies is victory and support.

Thirdly, we say: You describe Allāh with this?! Among the falsest of falsehoods! And worst of deficiencies for Allāh, the Mighty and Sublime! And Allāh, the Mighty and Sublime mentioned it here about Himself as a means of praise; that He - with His 'Ulū above His Throne - is with the creation, even though they are below Him. So when you consider Allāh to be on the earth, then this is an imperfection.

If you consider Allāh Himself to be with you in every place, while you enter the toilet; this is the worst of all the forms of belittling. You cannot say to a king of this world: "You are in the toilet." So how can you say that to Allāh, the Mighty and Sublime? Is this anything other than the worst of all defects? And we seek refuge in Allāh.!?

Fourthly: This statement of yours will necessitates one of two matters for which there is no third; and both of them are impossible: Either Allāh is divided into parts; each part of Him is in a place; or, He is more than one; meaning that every god is in a certain direction due to the multitude of places.

Fifthly: We say that this statement of yours necessitates that Allāh is dwells within the creation, so every place in the universe, Allāh is in it. This is a means of submission to the people of *Waḥdat Al-Wujūd*.^[1]

You now see that this statement is false and that such saying dictates disbelief.

That is why we say that whoever says: "Allāh is with us on

[1] (Translation note) "Unity of existence" meaning, nothing exists but Allāh; everything is Him, the peak of the teachings of *Taṣawwuf* and 'Ilm Al-Kalām.

the earth" then he is a disbeliever; he should be asked to repent while the truth should be explained to him. He then either repents; or else, executing him is required.

The following are the *Āyāt* that discuss *Al-Ma'īyyah*:

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«He it is Who created the heavens and the earth in six days and then Istawā (rose over) the Throne. He knows what goes into the earth and what comes forth from it, what descends from the heavens, and what ascends thereto. And He is with you wherever you may be. And Allāh sees what you do» (Al-Hadīd 57:4)

The First *Āyah*:

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«He it is Who created the heavens and the earth in six days and then Istawā (rose over) the Throne. He knows what goes into the earth and what comes forth from it, what descends from the heavens, and what ascends thereto. And He is with you wherever you may be. And Allāh sees what you do» (Al-Hadīd 57:4)

The point of reference here, is His statement: *«And He is with you wherever you may be»* This is from the category of the general *Al-Ma'iyyah*; because it suggests His encompassing the creation in knowledge, power, authority, hearing, seeing and other than the meanings of *Rububiyyah*.

وَقَوْلُهُ: ﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

And His statement: *«There is no Najwā (secret counsel) of three, but He is their fourth, nor of five, but He is their sixth, not less than that, nor more, but He is with them wherever they may be; then, on the Day of Resurrection, He will inform them of what they did. Verily, Allāh is the knower of everything»* (Al-Mujādilah 58:7)

The Second Āyah: His statement:

﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«There is no Najwā (secret counsel) of three, but He is their fourth, nor of five, but He is their sixth, not less than that, nor more, but He is with them wherever they may be; then, on the Day of Resurrection, He will

inform them of what they did. Verily, Allāh is the knower of everything» (Al-Mujādilah 58:7)

- ❖ His statement: *«There is no»* absolutely, meaning - it is not found.
- ❖ His statement: *«Najwā (secret counsel) of three»*; it is said that it is a way of attaching the description to what is being described. Its root is "from three in secret counsel" and the meaning of *«Najwā»* is those who are involved in the secret counsel.
- ❖ His statement: *«But He is their fourth»* and He did not say: "but He is their third" because He is not from their kind, as such, the next number will be mentioned. But if it were of the same kind, the same number will be mentioned. Consider His, Exalted is He, statement concerning the Christians:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ﴾

«Surely, they have disbelieved who said: "Allāh is the third of the three."» (Al-Mā'idah 5:73)

They did not say: "the third of the two," because they are claiming that He is of the same kind! In their view, all the three are gods, and as they claim, they are from the same kind, and they said regarding Him: "The third of the three."

- ❖ His statement: *«Nor of five, but He is their sixth»* - He mentions the odd numbers three, and five, and is silent about the even numbers, but they are included in His statement: *«Nor less than that»* And what is less than three is two. Also, *«Nor more»* than five, that is six and beyond.

Therefore, there are no two people, or more, engaged in a secret council anywhere on the earth, except that Allāh, the

Mighty and Sublime, is with them.

And this *Ma'iyah* is general, because it includes everybody; the believer, the disbeliever, the righteous and the wicked. Its implication is that He encompasses them in knowledge, power, hearing, seeing, authority, arranging affairs, and other than that.

- ❖ His statement: *Then, on the Day of Resurrection, He will inform them of what they did*, meaning - that this *Ma'iyah* implies recording what they did; so that on the Day of Resurrection, He will inform them of what they did. Meaning, He will inform them of it, and hold them to account for it. This is because what is intended by informing them is what that implies, which is reckoning. But if they are believers, Allāh, Exalted is He, will count their deeds and then say: "I covered them for you in the world, today, I have pardoned them for you."^[1]
- ❖ His, the Mighty and Sublime, statement: *Verily, Allāh is the Knower of everything*; everything, existing or not, possible, necessary, or impossible; everything, Allāh knows it.

Earlier we discussed the Attribute of knowledge, and explained that the knowledge of Allāh reaches everything, whether the necessary or the impossible, the small and the large, the evident and the hidden.



^[1] Its reference preceded, and it is in the Two *Ṣaḥīḥs*.

﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾

﴿Do not grieve, surely Allāh is with us.﴾ (At-Tawbah 9:40)



The third Āyah: His statement:

﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾

﴿Do not grieve, surely Allāh is with us﴾ (At-Tawbah 9:40)

The address was to Abū Bakr from the Prophet ﷺ. Allāh, Exalted is He, says:

﴿إِلَّا تَصُورُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَابِتًا
أَتَيْنَ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ
اللَّهَ مَعَنَا﴾

﴿If you help him not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of two, when they were in the cave, and he said to his companion: "Do not grieve, surely Allāh is with us"﴾ (At-Tawbah 9:40)

Firstly: His help when he was driven out. And *When the disbelievers drove him out*

Secondly: When they were hiding in the cave, *When they were in the cave*

Thirdly: During the harsh time when the polytheists stood at the entrance of the cave, *And he said to his companion: "Do not grieve"*

In these three situations, Allāh, Exalted is He, explained

giving His help to his Prophet ﷺ therein.

In this third situation, when the polytheists stood above them, Abū Bakr said: "O the Messenger of Allāh, if anyone of them looks at his foot, he will surely see us."^[1] Meaning - 'we are at risk,' which is similar to the statement of the Companions of Mūsā when they reached the sea:

﴿إِنَّا لَمَذْكُونٌ﴾

﴿We are sure to be overtaken﴾ (Ash-Shu'arā' 26:61)

Mūsā said (in response):

﴿كَلاَّ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ﴾

﴿Nay, verily! With me is my Lord, He will guide me﴾
(Ash-Shu'arā' 26:62)

Here, the Prophet ﷺ said to Abū Bakr: ﴿Do not grieve, surely, Allāh is with us﴾ to calm him, and bring a sense of security to his heart, and he gave the reasoning for that, by saying: ﴿Surely, Allāh is with us﴾

- ❖ His statement here; ﴿Do not grieve﴾ is a statement of prohibition, that includes every form of anxiety that occurred and that will occur. It can be used for the past or the future.

Al-Ḥazin (grief): refers to the pains of the soul, and its severe concerns.

- ❖ ﴿Surely, Allāh is with us﴾, this specific *Ma'iyah*, restricted to the Prophet ﷺ and Abū Bakr. It suggests, in addition to the encompassing which is the general *Ma'iyah*, it implies help and support.

That is why the Quraish stood at the entrance of the cave

^[1] Reported by Al-Bukhārī (3653) and Muslim (2381) from Anas bin Mālik, may Allāh be pleased with him.

and did not see them. Allāh made their vision blind.

As for the statement of the one who said: "A spider came and weaved a web at the entrance of the cave, and then, a pigeon flew into the entrance of the cave, so that when the polytheists came, the pigeon was at the entrance, while the spider had constructed its nest. They then said: 'Nobody is here' and then went away."^[1] This is false!!

It was from the divine protection, and as a clear and convincing sign, that the cave remained open without any visible barrier; despite that, they could not see who was in it. This was the sign. But that the pigeon came and the spider built its nest; this is inconsistent and contrary to his statement: "If anyone of them looks at his foot, he will definitely see us."

What is important is that some historians, may Allāh pardon them, report things that are strange, odd and rejected, which are not acceptable to the intellect nor conveyed authentically.

وَقَوْلُهُ: ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

And His statement: ﴿Verily, I am with you both, hearing and seeing﴾ (Tāhā 20:46)

^[1] In *Al-Majma'* (6:53), Al-Haithami attributed it to Al-Bazzār and Aṭ-Ṭabarānī, and said: "In it is a group I do not know." Also, reported by Ibn Sa'd in *Aṭ-Ṭabaqāt* (1:229). See *Aḍ-Ḍa'if* by Al-Albānī (1128), for he has graded it weak.

The Fourth Āyah: His statement:

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

﴿Verily, I am with you both, hearing and seeing.﴾
(Tāhā 20:46)

This was an address to Mūsā and Hārūn when Allāh, the Mighty and Sublime, commanded them to go to Fir'awn. He said:

﴿أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ فَقُولَا لَهُ قَوْلًا لِّئِنَّا نَعْلَمَ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۚ قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ۚ قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ﴾

﴿Go, both of you, to Fir'awn, verily, he has transgressed. And speak to him mildly, perhaps he may accept admonition or fear Allāh. They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress." He said: "Fear not, verily! I am with you both, I hear and I see."﴾ (Tāhā 20:43-46)

- ❖ Thus, His statement: ﴿I hear and I see﴾ is a new clause to clarify what this specific *Ma'iyah* implies, that that is the hearing and the seeing, and this specific hearing and seeing indicates help, support and protection from Fir'awn, about whom they, both said:

﴿إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ﴾

﴿We fear lest he should hasten to punish us or lest he should transgress﴾ (Tā Hā 20:45)



وَقَوْلُهُ: ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

And His statement: ﴿Truly, Allāh is with those who have Taqwa, and those who are Muhsinūn (good-doers)﴾ (An-Nahl 16:128)

**The Fifth Āyah: His statement:**

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

﴿Truly, Allāh is with those who have Taqwa, and those who are Muhsinūn (good-doers)﴾ (An-Nahl 16:128)

This came after His statement:

﴿وَلَنْ عَاقِبَتُهُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۚ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ۚ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي صَبْرِ مِمَّا يَمْكُرُونَ﴾

﴿And if you punish, then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for Aṣ-Ṣābirīn. And endure you patiently, your patience is not but from Allāh. And grieve not over them, and be not distressed because of what they plot﴾ (An-Nahl 16:126-127)

Punishing the criminal with what is similar to their crime is an act of *Taqwa*. But if more, then it will be oppression and tyranny, while to pardon is *Ihsān*.

That is why He said:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

﴿Truly, Allāh is with those who have Taqwa, and those who are Muhsinūn (good-doers)﴾ (An-Nahl 16:128)

Al-Ma'iyyah here is specific, and restricted to the description. All among those who have *Taqwa*, and the *Muhsinīn*, then Allāh is with them.

As for behavioral benefits, the fruit of this for us is the desire to do *Ihsān* and to have *Taqwa*, because every person loves that Allāh would be with him.

وَقَوْلُهُ: ﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

And His statement: ﴿And be patient. Surely, Allāh is with Aṣ-Ṣābirīn (the patient ones)﴾ (Al-Anfāl 8:46)

The sixth Āyah: His statement:

﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

﴿And be patient. Surely, Allāh is with Aṣ-Ṣābirīn (the patient ones)﴾ (Al-Anfāl 8:46)

We have earlier mentioned that *Aṣ-Ṣabr* (patience) is to restrain one's self upon Allāh's obedience, and to restrain it away from disobedience to Allāh, and to restrain it from being angry with what Allāh has decreed to occur, whether with the tongue, the heart, or the limbs.

The most virtuous form of patience is patience upon obedience to Allāh, then in staying away from disobedience to Allāh; because one has a choice with these two. If someone wills, he may obey the command, if he wills, he may not obey. If he wills, he can forsake a prohibited act; if he wills, he can decide not to forsake it.

Then, the next is patience upon what Allāh decrees, because the decrees of Allāh shall occur whether you like it or not. So you are either honorably patient, or you are distracted like beasts.

Patience is an exalted rank that cannot be attained except with something to be patient with. In the case of the person for whom the ground he walks is cleared away upon his arrival, and the people stand waiting for whatever he wants; then there is no doubt that he will suffer exhaustion of his soul or body, inside or outside.

That is why Allāh combined between gratitude and patience for His Prophet ﷺ.

As for gratitude, he would stand (in prayer) until his feet became swollen, and he would say: "Should I not be a grateful servant?"^[1]

As for patience, he was patient with the harm he suffered. For he was inflicted with harms by his people, and by others among the Jews and the hypocrites, and with all that, he was still patient.

وَقَوْلُهُ: ﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

And His statement: ﴿How often a small group overcame a mighty host by Allāh's Leave? And Allāh is with Aṣ-Ṣābirīn (the patient ones)﴾ (Al-Baqarah 2:249)

^[1] Its references preceded, and it is in the Two *Ṣaḥīḥs*.

The Seventh Āyah:

﴿كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً ۚ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

﴿How often a small group overcame a mighty host by Allāh's Leave? And Allāh is with Aṣ-Ṣābirīn (the patient ones)﴾ (Al-Baqarah 2:249)

- ❖ ﴿How often﴾: expressing many, meaning - a small group overcame a group many times larger, or that many small groups overcame many larger hosts, but not with their might nor with their power; it is rather with the permission of Allāh. That is, with His will and power.

An example of such is when the people of Ṭālūt overcame their enemies, though they were larger in number. And the people of (the Battle) of Badr overcame the Quraish though they were larger in number.

The people of Badr went out not intending to fight, but to capture the caravan of Abū Sufyān. When Abū Sufyān learned of their plan, he cried out to the people of Makkah saying: "Come out to rescue your caravan. Muḥammad and his Companions have come out against us to capture the caravan." And the caravan carried a great deal of wealth for the Quraish. So, they came out with their chiefs, their nobles, their pride and their arrogance, displaying their might, their pride, and their honor, so much so that Abū Jahl said: "By Allāh, we shall not return until we get to Badr, and we shall stay there for three days. We will be slaughtering camels, drinking wine, and the songstresses will be playing music for us. The Arabs will hear of us, and they will continue to fear us forever."^[1]

^[1] Reported by Ibn Jarīr Aṭ-Ṭabarī (6:262) from Ibn 'Abbās, may Allāh be pleased with him.

All praise is due to Allāh, now they sing of his death, his and those who were with him!

These people were between nine hundred and a thousand; everyday, they slaughtered between nine and ten camels. On the other hand, the Prophet ﷺ and his Companions were just three hundred and fourteen in number,^[1] with only seventy camels and two horses, which they alternately rode. Despite that, they killed the powerful warriors of the Quraish so much so, that after they were shriveled and bloated by the sun, they were hauled into one of the wells of Badr.

So, ﴿How often a small group overcame a mighty host by Allāh's Leave? And Allāh is with Aṣ-Ṣābirīn (the patient ones)﴾ since the small group was patient, ﴿And Allāh is with Aṣ-Ṣābirīn (the patient ones)﴾. They were patient in all of the forms of patience; upon obedience to Allāh, staying away from disobedience to Allāh, and upon the struggle they were afflicted with, and the exhaustion, and the difficulties in enduring the stress of Jihād. ﴿And Allāh is with Aṣ-Ṣābirīn (the patient ones)﴾

These Āyāt concerning Al-Ma'iyyah (the company of Allāh) end here. A complete chapter from the author, may Allāh have mercy upon him, shall soon come concerning it.

So, what are the fruits that we derive from Allāh being with us?

Firstly: Faith that Allāh, the Mighty and Sublime, encompasses everything, and that with His 'Ulū, He is with His creation. Nothing of their affairs is hidden from Him.

^[1] Reported by Sa'īd bin Manṣūr in *Mursal* form from Abū Al-Yamān 'Āmir Al-Hawzanī. However, Aṭ-Ṭabarānī and Al-Bayhaqī have connected it from another route, from Abū Ayyūb Al-Anṣārī, as said by Al-Ḥāfiẓ in *Al-Fath* (7:291).

Secondly: That when we know that and believe in it, that will make us have a complete sense of awareness that He is watching us, for which we will continue in obeying Him, and stay away from disobeying Him, so much that He would not miss seeing us in what He commanded us, and He would not find us in what He prohibited us.

And these are the tremendous fruits for whoever believes in this *Ma'iyah*.

وَقَوْلُهُ: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ [النساء: ٨٧]، ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ [النساء: ١٢٢]، ﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ﴾ [المائدة: ١١٦]

And His Statement: ﴿And who is truer than Allāh, Ḥadīthan (in narrating)?﴾ (An-Nisā' 4:87) ﴿And who is truer than Allāh Qīlan (in saying)?﴾ (An-Nisā' 4:122) ﴿And when Allāh will say: "O 'Isā, son of Maryam!"﴾ (Al-Mā'idah 5:116)

● The Affirmation of Speech for Allāh, Exalted is He

The Commentary

The author, may Allāh have mercy upon him, mentioned the *Āyāt* that indicate the Attribute of speech for Allāh, Exalted is He, and that the Qur'ān is from His speech.

The First and Second Āyāt:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

﴿And who is truer than Allāh, Ḥadīthan (in narrating)?﴾ (An-Nisā' 4:87)

(And)

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

﴿And who is truer than Allāh Qīlan (in saying)?﴾ (An-Nisā' 4:122)

- ❖ ﴿And who﴾: is an interrogative pronoun meant to express a negation. To express a negation with the use of an interrogative is more profound than using an ordinary negation. Because with the interrogative, the challenge is greater, as if you are saying: "None is truer in speech than Allāh; if you have a contradictory opinion, then, who is it that is truer than Allāh in speech?"

- ❖ His statement: ﴿Ḥadīthan﴾ and ﴿Qīlan﴾ are differentiations for ﴿Aṣḍaq (truer)﴾

The affirmation of speech in these two *Āyahs* is derived from His statement: ﴿Aṣḍaq (truer)﴾ because truthfulness is used to describe the speech. And in His saying: ﴿Ḥadīthan﴾ because *Al-Ḥadīth* is the speech. And in His statement in the second *Āyah*: ﴿Qīlan﴾ meaning "saying" and the saying will not be except by an expression.

Thus, in both of them, there is the affirmation of speech for Allāh, the Mighty and Sublime, and that His speech is true and honest; there is nothing false at all in it.

The third Āyah: His statement:

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ﴾

﴿And when Allāh will say: "O 'Isā, son of Maryam!"﴾

(Al-Mā'idah 5:116)

- ❖ His statement: ﴿O 'Īsā﴾ is a word which is composed of letters from: ﴿O 'Īsā, son of Maryam!﴾

There is an affirmation in this that Allāh speaks, and that His saying will be heard so it will be by voice, and that His speech is words and sentences, so it will be with letters.

That is why it is the creed of the People of the *Sunnah* and the *Jamā'ah* that Allāh speaks with words, in reality, whenever He wills, as He wills, with what He wills, with letters and a voice that does not resemble the voices of creatures.

"Whenever He wills" relates to the time.

"With what He wills" relates to the speech, meaning the topic of the speech, be it commands, prohibitions or than that.

"In the manner He wills" meaning - how and according to the description which He wants for that, Glorified and Exalted is He.

We said that it is with letters and a voice that does not resemble the voice of the creatures. The evidence for this is from the noble *Āyah*:

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ﴾

﴿And when Allāh will say: "O 'Īsā, son of Maryam!"﴾
(Al-Mā'idah 5:116)

These are letters. And it is with voice, because 'Īsā shall hear what He said.

It does not resemble the voices of the creatures, because Allāh says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿There is nothing like unto Him, and He is the Hearer, the Seer.﴾ (Ash-Shūrā 42:11)

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾ [الأنعام: ١١٥] ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: ١٦٤]. ﴿مِنْهُمْ مَنْ كَلَّمَ اللَّهُ﴾ [البقرة: ٢٥٣]. ﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ [الأعراف: ١٤٣]. ﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ [مريم: ٥٢].

﴿And the Word of your Lord has been fulfilled in truth and in justice﴾ (Al-An'ām 6:115) ﴿And to Mūsā Allāh spoke directly (Taklīmā)﴾ (An-Nisā' 4:164) ﴿Among them are to whom Allāh spoke﴾ (Al-Baqarah 2:253) ﴿And when Māsā came at the time and place appointed by Us, and his Lord spoke to him﴾ (Al-A'rāf 7:143) ﴿And We called him from the right side of the Mount, and made him draw near to Us for a talk with him﴾ (Maryam 19:52)

The Fourth Āyah: His statement:

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice﴾ (Al-An'ām 6:115)

- ❖ ﴿Word﴾ is a singular form while in one mode of recitation, it is *Kalimāt* (words) in plural. They convey the same meaning, because "word" is singular but it is attached to another so it is general.

The words of Allāh, the Mighty and Exalted, are fulfilled according to these two descriptions; in truth and in justice. And what is being described as truth is the information, and what is being described with justice is the judgement. As such, the scholars of *Tafsīr* say:^[1] "Truthful in the information, and just in the judgements."

The words of Allāh, the Mighty and Sublime, in the information are truthful; falsehood cannot reach them in any way, and in the judgements they are just; there is no oppression in them in any way.

Here, the words are described with truth and justice. Therefore, they are words, because it is the word which is said to be true or false.

The fifth Āyah: His statement:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

﴿And to Mūsā Allāh spoke directly (Taklīmā)﴾ (An-Nisā' 4:164)

- ❖ ﴿Allāh﴾ is the doer, so the speech occurred from Him.
- ❖ ﴿Taklīmā﴾ is an emphasizing infinitive. The scholars explained that the emphasizing infinitive negates the possibility of a metaphor. It therefore indicates that the speech is real speech, since the emphasizing infinitive negates the possibility of a metaphor.

Consider that you say: "Zaid has come;" it will be understood that he, himself, has come. The meaning can also be: "Zaid's information has come" even if this is contrary to what is apparent. But if you emphasize that,

[1] See *Tafsīr Ibn Kathīr* (2:269).

saying: "Zaid, himself, has come" or; "Zaid, it is Zaid that came" the possibility of it being a metaphor is negated.

So, the speech of Allāh, the Mighty and Sublime, to Mūsā is real speech with letter and voice, which he heard. That is why there was a conversation between them, as is in *Sūrah Tā Hā*, and others.

The Sixth Āyah: His statement:

﴿مِنْهُمْ مَّنْ كَلَّمَ اللَّهُ﴾

﴿Among them are to whom Allāh spoke﴾ (Al-Baqarah 2:253)

- ❖ ﴿Among them﴾ that is, the Messengers.
- ❖ ﴿whom Allāh spoke﴾; The Glorious Name ﴿Allāh﴾ is the doer of "spoke." Its object is deliberately omitted, returning it back to (whom) and the meaning is: "Allāh spoke to him."

The Seventh Āyah: His statement:

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمُوهُ رَبُّهُ﴾

﴿And when Māsā came at the time and place appointed by Us, and his Lord spoke to him﴾ (Al-A'rāf 7:143)

This Āyah indicates that the speech is related to what He wants, that is, because the speech is after "came" not before it. That indicates His speech is related to what He wants.

This falsifies the view of whoever said: "His speech is meaning, which stands on its own; it does not have any relation to what He wants" as claimed by the *Ash'ariyyah*.

And in this Āyah is the falsification of the claim of whoever claims that it was only Mūsā who spoke, thereby distorting His statement, Exalted is He:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَصْلِيمًا﴾

﴿And to Mūsā Allāh spoke directly﴾ (An-Nisā' 4:164)

By making the Glorious Name (Allāh) *Manṣūb*^[1] — because with this *Āyah*, it is not possible to make such claim, nor to distort it.

The Eighth Āyah: His statement:

﴿وَنَادَيْتَهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَفَرَّقْنَاهُ يَمِينًا﴾

﴿And We called him from the right side of the Mount, and made him draw near to Us for a talk with him﴾ (Maryam 19:52)

- ❖ ﴿And We called him﴾; the pronoun in the nominative case (the subject) is referring to Allāh; while the pronoun in the accusative case (the object) is referring to Mūsā. Meaning that Allāh called Mūsā.

The difference between *Al-Munādāh* (call) and *Al-Munājāh* (secret council) is that *Al-Munādāh* is (the call) to someone who is afar, while *Al-Munājāh* is (the talk) with someone who is near; both of them involve speech.

The fact that Allāh, the Mighty and Sublime, speaks by *Al-Munādāh* and *Al-Munājāh* is included in the saying of the *Salaf*: "In the manner He wills."

So, this *Āyah* is among the evidences that Allāh speaks in the manner He wills, whether by *Al-Munādāh* or *Al-Munājāh*.

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[1] (Translation note): Reciting the last letter of the word "Allāh" with *Fathah* (Allāha) as if "Allāh" is the object of "spoke" rather than reciting it with *Ḍamma* (Allāhu) in which Allāh is the speaker.

﴿وَقَوْلُهُ : ﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَتِيَ الْقَوْمَ الظَّالِمِينَ﴾ [الشعراء: ١٠]، ﴿وَنَادَيْنَاهُمَا رَبُّهُمَا أَلَمْ يَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ﴾ [الأعراف: ٢٢]. وَقَوْلُهُ : ﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾ [الفصص: ٦٥].

And His statement: ﴿And when your Lord called Māsā: "Go to the people who are the wrongdoers."﴾ (Ash-Sh'arā' 26:10) ﴿And their Lord called out to the two of them: "Did I not forbid you from that tree."﴾ (Al-A'rāf 7: 22) His saying: ﴿And the day He will call to them, and say: "What answer gave you to the Messengers?"﴾ (Al-Qaṣaṣ 28:65)

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The Ninth Āyah: His statement:

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَتِيَ الْقَوْمَ الظَّالِمِينَ﴾

﴿And when your Lord called Māsā: "Go to the people who are the wrongdoers"﴾ (Ash-Sh'arā' 26:10)

- ❖ ﴿And when your Lord called﴾ meaning: Remember when He called.
- ❖ The point of reference is His statement: ﴿And when your Lord called Mūsā﴾

The purpose of the call is explained by: ﴿Go to the people who are the wrongdoers﴾.

Hence, that it is a call, indicates that it is a voice, and; ﴿Go to the people who are the wrongdoers﴾ indicates that it is with letters.

The Tenth Āyah: His statement:

﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ﴾

﴿And their Lord called out to the two of them: "Did I not forbid you from that tree."﴾ (Al-A'rāf 7: 22)

- ❖ ﴿called out to the two of them﴾ the pronoun in the accusative case (the object) is referring to Ādam and Hawwā'.
- ❖ ﴿Did I not forbid you from that tree.﴾ He is acknowledging that He forbade them from that tree. This indicates that Allāh had spoken to them before, and that the speech of Allāh is with voice and letters. And it indicates that is related to what He wants, based on His statement: ﴿Did I not forbid you﴾; because this statement was after the prohibition; it will therefore be related to what He wants.

The Eleventh Āyah:

﴿وَيَوْمَ نَنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾

﴿And the day He will call to them, and say: "What answer gave you to the Messengers?"﴾ (Al-Qaṣaṣ 28:65)

Meaning — "remember the day when He will call them," and that is the Day of Resurrection. The One Who will call is Allāh, the Mighty and Sublime, and ﴿He will say﴾

So this Āyah affirms speech from two ways: the call and the saying.

And collectively, these Āyāt prove that Allāh speaks with speech in reality, whenever He wills, with what He wills, as He wills, with letters and a voice that is audible. It does not resemble the voices of the creatures.

This is Al-'Aqīdah As-Salafiyyah (the Salafī creed), the belief of the People of the Sunnah and the Jamā'ah.

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● The Affirmation that the Qur'ān is the Speech of Allāh

The Commentary

Then, the author, may Allāh have mercy upon him, mentioned the Āyāt that proving that the Qur'ān is the speech of Allāh.

Many disagreements occurred surrounding this issue, between the Mu'tazilah and the People of the Sunnah, which resulted in a tremendous amount of evil being inflicted upon the People of the Sunnah. Among those that suffered harm for Allāh's sake regarding that was Imām Aḥmad bin Ḥanbal, may Allāh have mercy upon him, the Imām of the People of the Sunnah. The one about whom some scholars said: "Allāh, Glorified and Exalted is He, preserved Islām (or they said: aided it) by Abū Bakr during the day of Apostasy, and by Imām Aḥmad during the day of the Miḥnah (inquisition)."^[1]

The Miḥnah was when Al-Ma'mūn, May Allāh pardon us and him, forced people to say that the Qur'ān is created; such that he began to hold inquisitions with the scholars, and he killed them if they refused to say so. Most of the

[1] It was said by 'Alī bin Al-Madīnī, in that which was reported from him by Al-Ḥāfiẓ 'Abdul-Ghanī Al-Maqdisī, in his book *Miḥnah Al-Imām Aḥmad bin Ḥanbal* (volume 31). Also, see *Siyar A'lām Al-Nubalā'* (11:196).

scholars saw that there was some leeway in the matter, and they began to make *Ta'wīl*:

— Either that the situation was one of duress, and if one under duress says a statement of disbelief, but is convinced in his heart of faith, then such a person is pardoned.

— Or, that the statement be intended as other than is obvious; making *Ta'wīl*, saying for example — and using his fingers to count — “The Qur’ān, the Tawrāh, the Injīl and the Zabūr; all these are creatures” referring to his fingers.

As for *Imām Aḥmad*, and *Muḥammad bin Nūḥ*, may Allāh have mercy upon both of them, they refused that and said: “The Qur’ān is the speech of Allāh, revealed, not created.” They saw that coercion in this case did not justify them saying what is contrary to the truth; since that situation was one of a *Jihād*, and that coercion is pardonable in the case of a personal matter. That is, if it has to do with a person himself. But when the issue is about the preservation of Allāh’s *Shari’ah*, then it is obligatory for the person to put his neck forward in order to preserve the *Shari’ah* of Allāh, the Mighty and Sublime.

If, during that time, *Imām Aḥmad* had said that the Qur’ān is created, even if it was due to *Ta'wīl* or because of coercion; then all of the people would have said that the Qur’ān is created, in which case, the Islāmic society could have changed, all because of coercion. But he was wholeheartedly determined, so the end became his. And to Allāh is the praise.

What is important is that speaking about the Qur’ān is part of speaking about the Speech of Allāh in general. But when the *Mihnah* fell into that, and the severe disagreement occurred between the *Mu’tazilah* and the People of the *Sunnah* regarding it, the scholars usually single out a

discussion concerning the Qur’ān.

The author, may Allāh have mercy upon him, now begins to cite the *Āyāt* that establish that the Qur’ān is the Speech of Allāh:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾

﴿And if anyone of the polytheists seeks your protection then grant him protection, so that he may hear the Word of Allāh﴾ (At-Tawbah 9:6)

The First Āyah:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾

﴿And if anyone of the polytheists seeks your protection then grant him protection, so that he may hear the Word of Allāh﴾ (At-Tawbah 9:6)

- ❖ Concerning His statement: ﴿Seeks your protection﴾ meaning seeking your protection -safeguard and defense.
- ❖ ﴿So that he may hear﴾: ﴿So that﴾ expresses the purpose; meaning — if anyone seeks your protection, grant him the protection so that he can hear the Word of Allāh; that is the Qur’ān, and this is agreed upon.

He, only said: ﴿Then grant him protection, so that he may hear the Word of Allāh﴾ because listening to the Word of Allāh, Mighty and Sublime, is definitely effective as He, Exalted is He, says:

﴿إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

﴿Verily, therein is a reminder for him who has a heart or gives ear while he is heedful﴾ (Qāf 50:37)

And how many a person heard the Word of Allāh and believed; but that is with the condition that such a person understands it completely.

❖ Concerning His statement: *«The Word of Allāh»*, He attributed the word to Himself. He said: *«The Word of Allāh»* This indicates that the Qur'ān is the Word of Allāh; and it is such.

❖ And the creed of the People of the *Sunnah* and the *Jamā'ah* regarding the Qur'ān is that they say: The Qur'ān is the Word of Allāh, revealed, not created, it initiated from Him, and to Him it returns.

— Their saying: "Word of Allāh:" its evidence is His saying, Exalted is He:

﴿فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾

﴿Then grant him protection, so that he may hear the Word of Allāh﴾ (At-Tawbah 9:6)

And other *Āyāt* which follow.

— Their saying: "revealed:" its evidence is His statement, Exalted is He:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾

﴿The month of Ramaḍān in which was revealed the Qur'ān﴾ (Al-Baqarah 2: 185)

And, His statement:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

﴿Verily! We have sent it down in the night of Al-Qadr﴾ (Al-Qadr 97:1)

And, His statement:

﴿وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَزَكَّيْنَاهُ نَزِيلًا﴾

﴿And a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages﴾ (Al-Isrā' 17:106)

— Concerning their saying: "not created," its evidence is His statement, Exalted is He:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

﴿Surely, His is the Creation and the Command﴾ (Al-A'rāf 7: 54)

So, He made the creation one thing and command another, because the use of a conjunction dictates variance, and the Qur'ān is from the command, based upon His statement, Exalted is He:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِمَّا أَمَرْنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَنُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا﴾

﴿And thus We have revealed to you Rūḥan (an Inspiration) from Our Command. You knew not what is the Book, nor what is faith. But We have made it a light wherewith We guide whosoever of Our slaves We will﴾ (Ash-Shūrā 42:52)

So, if the Qur'ān is a command, and it is different than the creation, it is therefore not a creature. This is because if it is a creature, then, division into two categories will not be correct. This is a textually revealed evidence.

As for the intellectual evidence, we say the Qur'ān is the

Speech of Allāh. And the Speech is not an individual that maintains itself such that it can be separate from Allāh. If it was an individual maintaining itself, separate from Allāh, then we would have said that it is created. But, speech is an attribute of the one who utters it; if it is an attribute of the one who utters it and is from Allāh, then it is not a creature; because all the Attributes of Allāh, the Mighty and Sublime, are not creatures.

Besides, if it was a creature, then what is indicated by the commands, prohibitions, information and enquiry would be false, because if these modes were creatures, they would be considered mere forms that were just created in such fashion, not indicating meanings, such as the forms of the stars, the sun, the moon and the like.

— Concerning their saying: "it initiated from Him:" meaning — He is the One that initiated it, and first Spoke it. The Qur'ān is attributed to Allāh, and to Jibrīl, and to Muḥammad ﷺ.

An example of the first is the statement of Allāh, the Mighty and Sublime:

﴿فَاجِرُهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾

﴿Then grant him protection, so that he may hear the Word of Allāh﴾ (At-Tawbah 9:6)

It therefore initiated from Him. That is, from Allāh, the Mighty and Sublime.

An example of the second - its attribution to Jibrīl - is His, Exalted is He, statement:

﴿إِنَّمَا لَقَوْلُ رَسُولٍ كَرِيمٍ ○ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ﴾

﴿Verily, this is the saying of a most honorable messenger. Possessing power, and a high rank with the

Lord of the Throne﴾ (At-Takwīr 81:19-20)

An example of the third — its attribution to Muḥammad ﷺ — is His statement:

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ○ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴿That this is verily, the word of an honored Messenger [(Muhammad ﷺ) which he has brought from Allāh] it is not the word of a poet: little is that you believe﴾ [Al-Hāqqah (69): 41, 42])

But, it was attributed to both of them (Jibrīl and the Prophet) because they convey it, not because it began from both of them.

— And their saying: "to Him it returns," there are two views about its meaning:

Firstly: That it is as reported in some reports, that it will be ascended with during a night, and people will wake up not finding the Qur'ān before them; neither in their hearts nor in their *Mushāfs*. Allāh, the Mighty and Sublime, would have raised it unto Himself.^[1]

[1] Based upon what was reported by 'Abdullāh bin Mas'ūd from him, that: "The Qur'ān is to be taken from between yourselves. A night would pass on it, then it would be gone from the *Ajwāf* (hearts) of men. Thus, not a thing remains from it." Also, reported by Aṭ-Ṭabarānī, and its narrators are the narrators of the *Ṣaḥīḥ*, except for Shaddād bin Ma'qil; and he is trustworthy. As stated in *Majma' Az-Zawā'id* (7:330). Ibn Hajar said: "Its chain is *Ṣaḥīḥ*, but it is *Mawqūf*." *Fath Al-Bārī* (13:16). Similar to it, is *Ṣaḥīḥ* in *Marfū'* form from the *Ḥadīth of Hudḥaifah*. Reported by Ibn Mājah, and Al-Ḥāfiẓ said its chain is strong in *Al-Fath* (13:16). See *Aṣ-Ṣaḥīḥah* by Al-Albānī (87).

This will happen — and Allāh knows best — when the people begin to turn away from it in its entirety. They would not recite it with their tongue, nor believe it, nor act upon it. So it will be raised, because the Qur'ān is more honorable than to remain among people who deserted it, turned away from it, and refused to give it its proper due.

This — and Allāh knows best — is like the demolition of *Ka'bah*, during the end of time;^[1] when a short, bowlegged and black man from Ethiopia comes with his army, from the sea, to *Al-Masjid Al-Harām*, and he dismantles the *Ka'bah* stone by stone. Each time he removes a stone, he will extend it to the one beside him. And like that, they will continue in passing the stones along, until they will cast them into the sea. And Allāh, the Mighty and Sublime, will make this possible for them, even though Abrahah came and tried that with his horsemen, infantry, and elephants, and Allāh destroyed him before he reached the *Masjid*, because Allāh knew that He would send this Prophet, and that the reverence and exaltation of the *Masjid* would return to it.

But at the end of time, no Prophet will be sent after

[1] Based upon what was reported by Imām Aḥmad from 'Abdullāh bin 'Amr, that he said: "I heard the Messenger of Allāh ﷺ saying: 'The *Ka'bah* will be demolished by *Dhū As-Suwaiqatain* from Ethiopia. He will take away its adornments, and strip away its *Kiswa*. And it is as if I am looking at him, bald, with contorted calves, striking it with his shovel and axe." And it is in *Al-Bukhārī* (1591) and *Muslim* (2909) from Abū Hurairah, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ said: 'The *Ka'bah* will be demolished by *Dhū As-Suwaiqatain* from Ethiopia.'" See the book *Ashrāṭ As-Sā'ah* by *Shāikh* Yūsuf Al-Wābil (page 231).

Muḥammad ﷺ. So, when people eventually turn away from revering this House, then this Ethiopian man will be empowered over it. This is the similitude of the lifting of the Qur'ān. And Allāh knows best.

The second view concerning the meaning of their saying: "To Him it returns" is that it will return to Allāh in description. That is, no one other than Allāh is described with it. So, the One speaking the Qur'ān is Allāh, the Mighty and Sublime, and He is the One described with it.

And there is nothing that prevents us from saying that both of these meanings are correct.

This is the statement of the People of the *Sunnah* and the *Jamā'ah* concerning the noble Qur'ān.

The *Mu'tazilah* held the view that the Qur'ān was created, and that it is not the Word of Allāh. They tried to prove that with the statement of Allāh, Exalted is He:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

﴿Allāh is the Creator of all things, and He is the *Wakīl* (Trustee, Disposer of affairs, Guardian, etc.) over all things﴾ (Az-Zumar 39:62)

They said the Qur'ān is a thing, and thus falls under the generality of His statement: ﴿All things﴾

And because there is nothing except it is either a creator or a creature; and Allāh is the Creator while all things, other than Him, are creatures.

The response to this is from two angles:

First: That the Qur'ān is the Word of Allāh, Exalted is He, and an Attribute of Allāh, and the Attributes of the Creator are not creatures.

Secondly: That this kind of expression ﴿All things﴾ is

general which could refer to what is specific, such as His statement, Exalted is He, concerning the Queen of Saba':

﴿وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ﴾

﴿And she has been given all things.﴾ (An-Naml 27:23)

While there many things did not fall under her authority, such as the dominion of Sulaimān.

- ❖ If someone asks: Is there any major difference between our saying that it is revelation and saying that it is created?

The answer is yes, there is a great difference between them. The great inquisition (Al-Mihnat Al-Kubrā) abided because of this during the time of Imām Aḥmad.

So when we say it is revelation, it is what is found in the Qur'ān. Allāh, Exalted is He, says:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ﴾

﴿Blessed be He Who revealed the criterion to His slave﴾
(Al-Furqān 25:1)

If we say it is created, it implies:

Firstly: Belying the Qur'ān, because Allāh says:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا﴾

﴿And thus We have revealed to you Rūḥan (Inspiration) from Our Command﴾ (Ash-Shūrā 42:52)

Allāh, Exalted is He, referred to it as revelation to the Messenger ﷺ. If it was a creature, then it would not be correct to refer to it as a revelation. Since it is revelation, it cannot be a creature, because Allāh is the One Who Spoke it.

Secondly: If we say that it is a creature, that will necessitate

that the commands, prohibitions, information and enquiry it indicates are all false, since if all these modes were creatures, they would just be mere objects that were created in those forms, like the sun was created in its form, the moon in its form, the star in its form, and the like. Then, there will not be any command, prohibition, information and enquiry.

For example, the statement: "Say," "Do not say," "Somebody said" and "Did So-and-so say?" - all of these would be regarded as merely being inscribed in these forms. So their indication of any command, prohibition, information and enquiry would be false. So, they would remain like pictures and inscriptions that do not imply anything.

As such, in *An-Nūniyyah*, Ibn Al-Qayyim said: "This saying would falsify the commands and prohibitions. Because the command would be understood as something that was created in this form, without any actual implication. And the prohibition would be created with this form, without any objective of an actual implication. And the same with the information and the enquiry."

Thirdly: If we say that the Qur'ān is created, and that His attribution of it to Himself is as an attribution of a creature, it would be correct that we say every word of humans and other creatures is the word of Allāh, since every word of creation is a creature. This is what happened to the people of pantheism and those who claim unity of existence, such that one of them said:

Every word in existence is His

Whether it was upon us to render it prose or poem^[1]

[1] This line of poetry is from Ibn 'Arabī, which he mentioned it in his book *Al-Futūḥāt Al-Makkiyyah* (4:141). See *Minḥāj As-Sunnah* by *Shāikh Al-Islām* (2:373).

And this implication is false, and when the implication is false, what it implies is also false.

So these are three views falsifying the saying that it (the Qur'ān) is created.

The fourth view: That we say, if you allow that speech - which is a meaning that cannot stand on its own except with a speaker - is a creature, it necessitates that you allow that all the Attributes of Allāh are creatures, since there is no difference. Therefore, say: His hearing is a creature; His seeing is a creature, etc.

If you refuse, and say that the hearing is a meaning that is particular to the hearer; it can neither be heard from him nor seen; unlike the word which is possible that Allāh creates voices in the air and by that be heard.

We would say to you that if He had created voices in the air and they are heard, then what is heard will be considered an attribute of the air. You, yourselves, do not say this. How can you consider an attribute to belong to other than the one it is described with?

Together, these four views prove that saying the Qur'ān is created is a false saying. If there was nothing wrong with it except that it would invalidate the commands, prohibitions, information and enquiry (contained in the Qur'ān), then that would be enough.



﴿وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ
بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾

﴿In spite of the fact that a party of them used to hear the Word of Allāh, then they used to change it knowingly after they understood it?﴾ (Al-Baqarah 2:75)



The second Āyah:

﴿وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ
بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾

﴿In spite of the fact that a party of them used to hear the Word of Allāh, then they used to change it knowingly after they understood it?﴾ (Al-Baqarah 2:75)

- ♦ This comes after His statement, Exalted is He:

﴿أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ﴾

﴿Do you covet that they will believe in your religion.﴾
(Al-Baqarah 2:75)

Meaning: Do not hope that they will believe in your religion, that is the Jews.

- ♦ ﴿A party of them﴾ that is - a group of them, and they are their scholars.
- ♦ ﴿Used to hear the Word of Allāh﴾; it is possible that what is intended by it is the Qur'ān. That is what the author apparently intended. So it is an evidence that the Qur'ān is the Word of Allāh. It is also possible that what is intended by it is the Word of Allāh, Exalted is He, to Mūsā, when he (Mūsā) chose

seventy men in order that they should be with him, at the time and place appointed by Allāh, Exalted is He.

Allāh spoke to him while they were listening. Then, they knowingly altered the Word of Allāh, Exalted is He, after they had understood it. I have not seen any scholar of *Tafsīr* indicating that it means the first interpretation.

In either case, in it is an affirmation that the Word of Allāh is a voice that can be heard. And the Word is the Attribute of the One Who Spoke it; it is not something separate from him. So it necessitates that the Qur'ān is the Word of Allāh, not the word of other than Him.

- ❖ *Then they used to change it knowingly after they understood it*; *They used to change it* meaning - they changed its meaning.
- ❖ **Concerning His statement:** *After they understood it while they know*: This is the worst of all their deeds and their audacity against Allāh, Glorified and Exalted is He, that they changed anything after they had understood it, and it reached their intellect while they knew that they were distorting it. This is because the one who ignorantly alters the meaning (of something) has committed a less abominable error than the one who changes it (the meaning) after comprehension and knowledge.

﴿يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ فَلَئَن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ﴾ [الفتح: ١٥] ﴿وَأَنزَلْنَا مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾ [الكهف: ٢٧].

﴿They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand."﴾ (Al-Fath 48:15) ﴿And recite what has been revealed to you of the Book of your Lord. None can change His Words.﴾ (Al-Kahf 18:27)

The third Āyah: His statement:

﴿يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ فَلَئَن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ﴾

﴿They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand."﴾ (Al-Fath 48:15)

- ❖ In this Āyah, there is an affirmation of the fact that the Qur'ān is the Word of Allāh, based on His statement: *They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand."*

The pronoun refers to the Bedouins, about whom Allāh said in their regard:

﴿سَيَقُولُ الْمَخَلْفُونَ إِذَا أَنتَلَقْتُم إِلَىٰ مَعَانِهِمْ لِتَأْخُذُوا مَا دَرَوْا نَتَّيْعُكُمْ﴾

﴿Those who lagged behind will say, when you set forth to take the spoils: "Allow us to follow you."﴾ (Al-Fath 48:15)

These Bedouins wanted to change Allāh's Words by going out with the Messenger ﷺ but Allāh, Exalted is He, had decreed the spoils for some particular people - that is those who fought at *Hudaybiyyah*. But as for those who followed just to take the spoils, they did not have any right therein.

- ❖ In the *Āyah*, there is also an affirmation of "saying" for Allāh based on His statement: *«Thus Allāh has said beforehand.»*

The fourth Āyah: His statement:

﴿وَأَنْتَ مَا أَوْحَىٰ إِلَيْكَ مِنْ كِتَابٍ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾

«And recite what has been revealed to you of the Book of your Lord. None can change His Words.» (Al-Kahf 18:27)

- ❖ Concerning His statement: *«what has been revealed to you»*, meaning: the Qur'ān. The revelation cannot be anything but sayings; it is therefore not a creature.
- ❖ Concerning His statement: *«of the Book of your Lord»*, He attributed to Himself, Glorified and Exalted is He, because He is the One Who Spoke it, revealed it to Muḥammad ﷺ through Jibrīl - the trustee.
- ❖ *«None can change His Words»* meaning — one can change the Words of Allāh. But as for Allāh, the Mighty and Sublime, He can replace an *Āyah* with another, as He, Exalted is He, says:

﴿وَإِذَا بَدَّلْنَا آيَةً مَكَاتٍ آيَةً وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ قَالُوا إِنَّمَا أَنْتَ مُفَرِّجٌ بَلْ أَكْذَرُهُمْ لَا يَعْلَمُونَ﴾

«And when We change an Āyah in place of another, and Allāh knows the best of what He sends down, they say: "You are but a Muftarī! (forger, liar)." Nay, but most of them know not» (An-Nahl 16:101)

His word: *«None can change His Words»* includes both universal (*Kawniyyah*) words, and legislative (*Shar'iyyah*) words.

As for the universal (*Kawniyyah*); nothing is exempt from

that. It is not possible for anybody to change the universal words of Allāh.

If Allāh decrees that one will die, none can change that. If Allāh, Exalted is He, decrees that one will be poor, none can change that. If Allāh, Exalted is He, decrees drought, none can change that. All these matters that occur in the universe occur from His word, based upon His statement, Exalted is He:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

«Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!» (Yāsīn 36:82)

But as for the legislative (*Shar'iyyah*) words, they can be changed by the disbelievers or the hypocrites. They change the words, either in meaning, or expression - if they can - or both.

- ❖ There is in His statement: *«His Words»* a proof that the Qur'ān is the Word of Allāh, Exalted is He.

وَقَوْلُهُ: ﴿إِنَّ هَذَا الْقُرْآنَ يَنْصُرُ عَلَىٰ بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾

And His Statement: «Verily, this Qur'ān narrates to the Children of Israel most of that about which they differ» (An-Naml 27:76)

The Fifth Āyah: His statement:

﴿إِنَّ هَذَا الْقُرْآنَ يَفُصُّ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾

﴿Verily, this Qur'ān narrates to the Children of Israel most of that about which they differ﴾ (An-Naml 27:76)

The point of reference is His statement: ﴿Narrates﴾ (Yaqūṣṣu) since narrating cannot be except with saying. So, if the Qur'ān is the one that narrates, then it is the Word of Allāh, since Allāh, Exalted is He is the One Who related this narration. Allāh, Glorified and Exalted is He, says:

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ﴾

﴿We relate unto you the best of stories through Our Revelations unto you, of this Qur'ān.﴾ (Yūsuf 12:3)

Hence, the Qur'ān is the Word of Allāh, the Mighty and Sublime.

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وَقَوْلُهُ: ﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾

And His Statement: ﴿And this is a blessed Book which We have revealed﴾ (Al-An'ām 6:155)

- ♦ ♦ ♦ -----
- **The Affirmation that the Qur'ān is revealed from Allāh, Exalted is He**

The Commentary

The author, may Allāh have mercy upon him, mentioned

the Āyāt that indicate the Qur'ān was revealed from Allāh, Exalted is He.

The First Āyah: His statement:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾

﴿And this is a blessed Book which We have revealed﴾ (Al-An'ām 6:155)

- ❖ ﴿And this﴾ refers to Qur'ān.
- ❖ ﴿A Book﴾ (Kitāb) meaning — that which is written (Maktūb), because it is written in *Al-Lawḥ Al-Mahfūz* (the Preserved Tablet) and in the pages that are with the messengers — the Angels — and written in the *Muṣḥafs* (the copies of the Qur'ān) in our hands.
- ❖ His statement: ﴿Blessed﴾ meaning; possessing blessing.

Thus, it is blessed because it is a remedy for what is in the chests. If someone reads it while pondering and reflecting upon it, it then heals the heart of the disease. Allāh, Exalted is He, has said:

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿And We send down from the Qur'ān that which is a healing and a mercy to those who believe﴾ (Al-Isrā' 17: 82)

It is blessed for whoever follows it; since with it deeds may be righteous, externally and internally.

It is blessed for its marvelous effects. The Muslims have striven against the lands of the disbelievers with it, for Allāh says:

﴿وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا﴾

﴿But strive against them with the utmost endeavor,
with it﴾ (Al-Furqān 25:52)

The Muslims were victorious in the Eastern and the Western lands with this Qur'ān, such that they gained authority over them.

If we return to it, we shall gain authority over the East and the West of the world, as was done by our predecessors. We beseech Allāh for that.

It is blessed, in that whoever recites it, then he will earn the reward of ten good merits for every letter of it recited.^[1] For the word, Qāl for example, there are thirty good merits. This is from the blessings of the Qur'ān. We earn great quantities of goodness by the recitation of a few Āyāt of the Word of Allāh, the Mighty and Sublime.

The summary of the matter is that the Qur'ān is a blessed Book. Every form of blessing results with this magnificent Qur'ān.

❖ The point of reference is in His statement: ﴿Which We have revealed﴾

The affirmation of its revelation from Allāh is a proof that it is the Word of Allāh.

[1] Based on what was reported by At-Tirmidhī (2910) and the wording is his, Ad-Dārimī (3190), Al-Hākim (1:555) and he said it is Ṣaḥīḥ, and Abū Nu'aim in Al-Hilyah (6:263) from the Ḥadīth of Ibn Mas'ūd, may Allāh be pleased with him, from the Prophet ﷺ, that he said: "Whoever recites a letter from the Book of Allāh, then for it, he gets a Ḥasanah (good merit) and the Ḥasanah is ten times its like. I do not say that: Alif-Lām-Mīm is a letter, rather Alif is a letter, Lām is a letter and Mīm is a letter." And At-Tirmidhī said: "The Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb from this route."

﴿لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾

﴿Had We sent down this Qur'ān upon a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allāh﴾ (Al-Hashr 59:21)

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The Second Āyah: His satatemt:

﴿لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾

﴿Had We sent down this Qur'ān upon a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allāh﴾ (Al-Hashr 59:21)

A mountain is among the hardest of what there is, the rocks by which the mountain becomes firm are exemplary in hardness. Allāh, Exalted is He, says:

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسَوَةً﴾

﴿Then, after that, your hearts were hardened and became as stones or even worse in hardness﴾ (Al-Baqarah 2:74)

If this Qur'ān were to be sent down upon the mountain, you would surely see this mountain humbling itself and cleaving out of the fear of Allāh.

﴿Humbling﴾ that is, submissively.

And from its severe fright of of Allāh, ﴿Rending asunder﴾ it cleaves and tears apart.

And this is sent down upon our hearts, and our hearts -

except as Allāh wills - contract and become hard, neither opening nor accepting.

As for those who believe, when the *Āyāt* (of the Qur'ān) are sent down to them, it increases their faith; but as for those who have a disease in their hearts; it adds filth to their filth; and it is Allāh whose refuge is sought!

The meaning of that is that their hearts become more inflexible and hardened and it adds filth to their filth. We seek refuge in Allāh from that.

If this Qur'ān were to be sent down to the mountain, it would cleave and humble itself due to the greatness of Allāh's Words sent down upon it.

In this, there is evidence that the mountains have senses, because it humbles itself and cleaves. The matter is like that. The Prophet ﷺ said concerning Uḥud: "This is Uḥud, a mountain that loves us, and which we love."^[1]

With this *Ḥadīth*, we also recognize the refutation against those who affirm that there are metaphors in the Qur'ān. Those who always raise their flag, using this *Āyah* as proof:

﴿فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ﴾

﴿Then they found therein a wall wanting to collapse﴾
(*Al-Kahf* 18:77)

Saying: "How can the wall want?" We say: *Subḥān Allāh! The Knowing, and the Aware says: ﴿Wanting to collapse﴾* and you are saying that it does not want! Is this sensible?

It is not your right, after this, that you say: "How could it want?"

^[1] Reported by Al-Bukhārī (4422) and Muslim (1392) from Abū Ḥumaid As-Sā'idī, may Allāh be pleased with him.

This makes us ask ourselves: Are we given the knowledge of everything?

The answer is that we are not given knowledge, except a little.

It is not possible for us to object to the statement of the One Who knows the hidden and the witnessed: ﴿Wanting to collapse﴾ by saying: "The wall does not have an *Irādah* (a want)! And It does not want to collapse!"

This is one of the evils of metaphors, because it implies a negation of what the Qur'ān affirms.

Is it not Allāh, Exalted is He, Who says:

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification﴾ (*Al-Isrā'* 17: 44)

Do they glorify Him, without wanting to?

He says: ﴿*Tusabbih Lahu* (they glorify Him)﴾: the *Lām* is to specify. Thus, it means sincerely. Is it imaginable to have sincerity without an *Irādah* (volition, objective, will)? Therefore, they will, and everything wills, for Allāh says: ﴿And there is not a thing but glorifies His Praise.﴾ I think it is clear to all of us that this is one of the ways of expressing generality, because *In* (here) means *Mā* (not), which negates. Also, ﴿A thing﴾ is an indefinite pronoun used in the context of negation. ﴿But glorifies His Praise﴾ by that, it includes everything.

O my Muslim brother, if you see that your heart is not moved by the Qur'ān, accuse yourself, because Allāh has

informed that if this Qur'ān were to be sent down upon a mountain, it would cleave, and the Qur'ān is recited to your heart, yet and it is not moved. We ask Allāh to aid us, and you.



﴿وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ۝ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

﴿And when We change an Āyah in place of another, and Allāh knows best of what He reveals, they say: "You are but a Muftarī (forger, liar)!" Nay, but most of them know not. Say: "Ar-Rūḥ Al-Qudus has brought it down from your Lord with truth, that it may make firm and strengthen those who believe and as a guidance and glad tidings to those who have submitted. And indeed We know that they say: "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this is a clear Arabic tongue﴾ (An-Nahl 16: 101-103)



The Third, Fourth and Fifth Āyāt: His statement:

﴿وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ

مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ۝ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

﴿And when We change an Āyah in place of another, and Allāh knows best of what He reveals, they say: "You are but a Muftarī (forger, liar)!" Nay, but most of them know not. Say: "Ar-Rūḥ Al-Qudus has brought it down from your Lord with truth, that it may make firm and strengthen those who believe and as a guidance and glad tidings to those who have submitted. And indeed We know that they say: "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this is a clear Arabic tongue﴾ (An-Nahl 16: 101-103)

- ❖ His, the Mighty and Sublime, statement: ﴿And when We change an Āyah in place of another﴾ His statement: ﴿We change﴾ that is - replace an Āyah with another. This is a reference to the abrogation that is mentioned in His statement, Exalted is He:

﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا﴾

﴿Whatever a Āyah do We abrogate or cause to be forgotten, We bring a better one or similar to it﴾ (Al-Baqarah 2: 106)

Allāh, Glorified be He, when He abrogated an Āyah, He replaced it with another Āyah; whether He abrogated it in its wording, or in its ruling.

- ❖ His statement: ﴿And Allāh knows best of what He reveals﴾, this is a clause of refutation. It is among the best of what be for this context. The meaning is that

Our replacement of an *Āyah* with another, is neither an act of foolishness, nor mere folly; rather it is based upon knowledge of what will benefit the creation. We therefore change an *Āyah* in place of another for what We know is better and more beneficial for creation.

There is also another benefit in this, and that is this change is not from the doing of the Messenger ﷺ; it is rather from Allāh. He sent it down with His knowledge, and changed an *Āyah* in place of another with His knowledge, not from you, O Messenger.

Allāh, Exalted is He, says:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتِنَا بِشُرَآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ﴾

﴿And when Our Clear Āyāt are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ān other than this, or change it."﴾
(Yūnus 10:15)

What was the response? The response was by responding to part of their statement, and leaving some. So, He, Exalted is He, says:

﴿قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِي نَفْسٍ﴾

﴿Say: "It is not for me to change it on my own accord."﴾ (Yūnus 10:15)

He did not say: "I will not bring a Qur'ān other than this." Why is that? Because it may be that he would bring a change from Allāh, and if he is not able to change it, then bringing other that it is much more impossible.

The point here is that the One Who changes an *Āyah* in place of another, whether it is its wording, or its rulings, is

Allāh, Glorified be He.

- ❖ His statement: ﴿You are but﴾ was addressed to Muḥammad ﷺ.
- ❖ His statement: ﴿Muftarī (forger, liar)﴾ — that is, a liar (as if saying) yesterday, you told us something, and today you are telling us another thing. This is a lie. You are indeed a *Muftarī*.

But this statement which they were saying concerning him bringing an *Āyah* in replacement of another, is foolishness. If they had carefully observed, they could have surely known that the One Who changed the *Āyah* in the place of another is Allāh, Glorified be He. This indicates his ﷺ honesty, because a liar will always beware of saying what contradicts what he earlier said, for fear of his lies being exposed. If he was a liar, as they asserted — and that was a sign of lie — he would not have brought what contradicted his first statement. This is because if he had said what contradicted the first statement — as they claimed — his lie would have been clearly evident. Rather, his bringing what contradicted the first is a proof of his integrity and trustworthiness, without doubt.

That is why He said here: ﴿Nay, but most of them know not.﴾ This is a rebutting fact. Its meaning is - rather you are not a *Muftarī* but most of them know not. If they had been from among the knowledgeable, they could have known that if an *Āyah* is changed in place of another, that is indeed a proof of the honesty of the Messenger ﷺ.

- ❖ His statement, Exalted is He: ﴿Say: "Ar-Rūḥ Al-Qudus has brought it down from your Lord with truth"﴾. Ar-Rūḥ Al-Qudus is Jibrīl. He described him as such, because he was free from betrayal, may the *Ṣalāh* and

Salām be upon him. That is why He says in another Āyah:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝ مُطَاعٍ ثَمَّ أَمِينٍ﴾

﴿Verily, this is the Word of a most honorable messenger. Possessing power, and high rank with the Lord of the Throne. Obeyed (by the Angels), trustworthy there (in the heavens)﴾ (At-Takwīr 81:19-21)

- ❖ His statement: *«From your Lord»*: He said: *«From your Lord»* and did not say: "from the Lord of the worlds" indicating, by that, the specific Lordship. The Lordship of Allāh over the Prophet ﷺ is the most specific of all kinds of Lordship.
- ❖ His statement: *«With truth»*, this is either a description of the one who descends, or what was descended with.

If it is a description for the one who descends, it means that this descent is truth, not a lie. But if it is a description for what was descended with, it means that what was brought is truth.

Each of them is intended. It is the truth from Allāh, and it descended with truth.

Allāh, Exalted is He, says:

﴿وَالْحَقُّ أَنزَلْنَاهُ بِالْحَقِّ وَهُوَ الْحَقُّ نَزَّلٌ﴾

﴿And with truth We have sent it down, and with truth it has descended﴾ (Al-Isrā' 17:105)

So, the Qur'ān is truth, and what descended with it is truth.

- ❖ His statement: *«That it may make firm and strengthen those who believe»*, this is a tremendous reasoning and

beneficial effect; that it firms those who believe in it, strengthening them upon the truth.

- ❖ His statement: *«And as a guidance and glad tidings to those who have submitted»*, that is - a guidance with which they are guided, a lamp by which their way is lightened, and glad tidings with which they may rejoice.

It is glad tidings, because whoever acts upon it, and submits himself to it; that is a proof that he is among the successful people. Allāh, Exalted is He, says:

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنبَرُهُ لِلْيُسْرَى﴾

﴿As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in Al-Ḥusnā. We will make smooth for him the path of ease﴾ (Al-Lail 92:5-7)

That is why one should be happy if he sees goodness in himself, and that he is steadfastness upon that, and devoted to it. He should be happy, because this is form of glad tidings for him, because when the Messenger ﷺ was talking to his Companions, he said: "There is none of you except that his seat in Paradise has been written down, and his seat in the Fire has been written down." They asked: Then, should we leave performing good deeds and just rely?" He replied: "No, you should do works, for everyone will be facilitated for what he has been created for." Then, he recited:

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنبَرُهُ لِلْيُسْرَى ۝ وَأَمَّا مَنْ خَلَّ وَاسْتَفْتَنَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنبَرُهُ لِلْعُسْرَى﴾

﴿As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in Al-Ḥusnā. We

will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Ḥusnā. We will make smooth for him the path for evil (Al-Lail 92:5-10)^[1]

If you see that Allāh, the Mighty and Sublime, has favored you with guidance, doing what is right, righteous deeds, and the love of goodness and the people of goodness, then be glad; because that is an indication that you are among the people of the ease, those for whom happiness has been written for. Thus, He said here: *And as a guidance and glad tidings to those who have submitted*

- ❖ His statement: *And indeed We know that they say: "It is only a human being who teaches him."*

He said: *And indeed We know*, He did not say: "We have indeed known" because this statement of disbelief of theirs can be said again and again; so using the present tense here is better than using the past tense, because if He had said: "We have indeed known" some people might have understood that the meaning of that is "We knew that they had said so" and not that they continue in that.

The cause of revelation for this *Āyah* was that the Quraish said: "This Qur'ān that Muḥammad is bringing is not from his Lord. Rather, it is from someone who teaches him, and narrates the stories of the early generations to him. Then he comes to and says to us: 'This is from Allāh.'" I seek refuge from Allāh!!

They claimed that it is the word of a human being. It is quite amazing that they claimed it is the word of a human

[1] Reported by Al-Bukhārī (4945) and Muslim (2647) from 'Alī bin Abī Ṭālib, may Allāh be pleased with him.

being, while it had been said to them: "Bring its like" and they could not.

Allāh falsified this defamation of theirs, while He, Exalted is He, says: *The tongue of the man they refer to is foreign* the meaning that *Yulḥidūn (they deviate)* because this saying of theirs is a deviation from what is correct, and far from the truth.

- ❖ Also, Al-A'jamī refers to one who does not speak well, even if he is an Arab, but Al-'Ajmi - without a Hamza - is an ascription to 'Ajam (non-Arab) even when he speaks Arabic. This tongue which they refer to is foreign, it cannot articulate well in the Arabic Language.

But as for the Qur'ān, Allāh has said regarding it: *While this is a clear Arabic tongue*, it, itself, is clear, and clarifying for others.

The Qur'ān is Arabic speech, and is the most eloquent of all words. How can it come from this ineloquent man one who cannot clearly express himself?

The point of reference is in His statement: *And Allāh knows best of what He reveals*, and His statement: *Say: "Ar-Rūḥ Al-Qudus has brought it down from your Lord"* and His statement: *While this is a clear Arabic tongue*

All of this proves that the Qur'ān is the Word of Allāh sent down from Him.

The author left the *Āyah* which follows after these because there is no point of reference therein; but it is beneficial, so we will mention it. He, Exalted is He, says:

﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ﴾

﴿Verily! Those who believe not in the Āyāt of Allāh, Allāh will not guide them and theirs will be a painful torment. It is only those who believe not in the Āyāt of Allāh, who fabricate falsehood, and it is they who are liars﴾ (An-Nahl 16: 104-105)

The meaning of this Āyah is that those who do not believe in the Āyāt of Allāh, He will not guide them, and they will not benefit from His Āyāt - We seek refuge with Allāh - so guidance is obstructed from them.

There is a great benefit in this reality, and that is whoever disbelieves in the Āyāt of Allāh, Allāh will not guide him. And by understanding the opposite; whoever believes in the Āyāt of Allāh, Allāh will guide him.

An example of that: We find someone who does not believe in the Āyāt; and he is not guided to the explanation behind it, such as the statement of some people asking: "How does Allāh descend to the lowest heaven, while He is High (above the heavens)?"

We answer him saying: Believe and you will be guided. If you believe that He descends in reality, you will know that this is not impossible, because it is with respect to Allāh, the Mighty and Sublime, and none is like Him.

We hear some people saying about His statement, Exalted is He:

﴿جِدَارًا يُرِيدُ أَنْ يَنْفَضَّ فَأَقَامَهُ﴾

﴿A wall wanting to collapse and he set it up straight﴾
(Al-Kahf 18:77)

Asking: "How does a wall want?"

We say: Believe that the wall can want, and it will become clear to you that this does not sound strange and odd.

It is necessary that you take this principle as a precept and that is: "Believe and you will be guided."

Those who do not believe in the Āyāt of Allāh, Allāh will not guide them; they will be blinded to the Qur'ān - may Allāh save us - and they will not be able to be guided by it. We ask Allāh for guidance, for us and you.

What Behavioral Benefits We Derive from these Āyāt:

We learn that if we believe that the Lord of the worlds did Speak this Qur'ān, then that will cause us to revere this Qur'ān, and believe in its sanctity, implement the commands it came with, and abstain from the prohibitions and warnings that are contained in it, and trust whatever information that comes in it about Allāh, Exalted is He, and His creatures of the past and what is to come.



● Affirming that the Believers will see their Lord on the Day of Resurrection

The Commentary

The author, may Allāh have mercy upon him, mentioned Āyāt that affirm seeing Allāh, Exalted is He.



﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

﴿Some faces that Day shall be Nāḍirah (shining and radiant). Looking at their Lord﴾ (Al-Qiyāmah 75:22-23)



The First Āyah: His statement:

﴿سُجُودٌ يَوْمَئِذٍ نَّاضِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

﴿Some faces that Day shall be Nāḍirah (shining and radiant). Looking at their Lord﴾ (Al-Qiyāmah 75:22-23)

- ❖ His statement: ﴿Some faces that Day﴾, what is meant by that is the Last Day.
- ❖ His statement: ﴿Nāḍirah﴾, that is — beautiful; derived from *An-Naḍārah*, with the letter *Aḍ-Ḍād*, and it is beauty. Proving that, is His statement, Exalted is He:

﴿فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا﴾

﴿So Allāh saved them from the evil of that Day, and gave them Naḍratan (a light of beauty) and joy﴾ (Al-Insān 76:11)

Meaning beauty in their faces, and joy in their hearts.

- ❖ His statement: ﴿Looking at their Lord﴾, with the letter *Aḏ-Zā'*, derived from *An-Naẓar* (to look). Here, it is transitive with the use of the preposition ﴿at﴾ (*ilā*) which indicates an objective. It is a kind of looking with the faces. The looking that is done with the faces, is with eyes; unlike the looking which is done with the hearts, for this is done with *Al-Baṣirah* (insight), *At-Taddabur* (pondering), and *At-Taffakur* (reflection). In this case, the looking is done with the faces, towards the Lord, the Mighty and Sublime, based on His statement: ﴿At their Lord﴾.

So the noble Āyah indicates that these beautiful and handsome faces shall be looking at their Lord, the Mighty and Sublime, then, their beauty and handsomeness will increase.

Look at how these faces were made to be ready to look at the Face of Allāh, the Mighty and Sublime, because they have a light of beauty and were readily prepared to look at the Face of Allāh.

Thus, there is a proof in this Āyah that Allāh, the Mighty and Sublime, will be seen with vision.

This is the saying of the People of the *Sunnah* and the *Jamā'ah*. They used the Āyāt quoted by the author as proof, and the *Mutawātir Ḥadīths* from the Prophet ﷺ, and those reported by many Companions from him. Many of the *Tābi'in* also reported this from the Companions, and many of followers of the *Tābi'in*^[1] reported this from the *Tābi'in*, etc.

The texts concerning that are absolute, in affirmation and evidence; because they are from the Book of Allāh, Exalted is He, and in *Mutawātir Sunnah* of His Messenger ﷺ.

And they have composed a poem concerning this, saying:

Among the reported with Tawaātur is the Ḥadīth
Of whoever knowingly speaks lies (against me)
And whoever builds a house for Allāh and anticipates
reward.
And looking, intercession and Al-Ḥawḍ
And (concerning) wiping over the *Khuff*.

These are some of them.

What is intended by his saying "looking" is the looking of the believers at their Lord.

[1] See *Sharḥ As-Sunnah* by Al-Lālākā'ī (page 470), *Ash-Sharī'ah* by Al-Ājurī (page 251), *As-Sunnah* by 'Abdullāh bin Al-Imām Aḥmad (1:229), *Kitāb Ar-Ru'yah* by Imām Ad-Dāruqutnī, and *Ḥādī Al-Arwāḥ* by Ibn Al-Qayyim (204).

The People of the *Sunnah* and the *Jamā'ah* say that the looking referred to here is the looking with the vision of the eyes, in reality.

This does not imply grasping; for Allāh, Exalted is He, says:

﴿لَا تُدْرِكُهُ الْبَصَرُ﴾

﴿No vision can grasp Him﴾ (Al-An'ām 6: 103)

Just as the knowledge of the heart, it also does not imply that it can grasp Him. Allāh, Exalted is He, says:

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

﴿And they will never encompass Him, in knowledge﴾
(Tā Hā 20:110)

And we know our Lord with our hearts, but we cannot grasp His "how" and His reality. And on the Day of Resurrection, we shall see our Lord with our vision; yet our vision cannot grasp Him.

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﴿عَلَى الْأَرْكَانِ يَنْظُرُونَ﴾

﴿On thrones, looking﴾ (Al-Muṭaffifīn 83:23)

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﴿عَلَى الْأَرْكَانِ يَنْظُرُونَ﴾

﴿On thrones, looking﴾ (Al-Muṭaffifīn 83:23)

- ❖ ﴿Al-Arā'ik (thrones)﴾ is the plural of *Arīkah* (throne), which is a beautiful bed, covered with something like a mosquito net.

- ❖ ﴿Looking﴾: What is being looked at is not mentioned; it therefore includes everything that they will be glad to be looking at.

The greatest and the most delightful looking is looking at Allāh, Exalted is He, according to His, Exalted is He, statement:

﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ﴾

﴿You will recognize in their faces the brightness of delight﴾ (Al-Muṭaffifīn 83:24)

The context of the Āyah resembles His statement:

﴿رُؤُوسُهُمْ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

﴿Some faces that Day shall be Nāḍirah (shining and radiant). Looking at their Lord﴾ (Al-Qiyāmah 75:22-23)

They shall be looking at whatever they enjoy looking at it. Among such is looking at evil companions being punished in the Fire as He, Exalted is He, says:

﴿قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ۖ يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ ۚ لَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبِيدُونَ﴾

﴿A speaker of them will say: "Verily, I had a companion (in the world), who used to say: 'Are you among those who believe (in resurrection after death). (That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?'" (The man) said﴾ (Aṣ-Ṣāffāt 37:51-54)

That is to his companions:

﴿قَالَ هَلْ أَنتُمْ مُّطْلَعُونَ﴾

﴿“Will you look down?”﴾ (Aṣ-Ṣaffāt 37:54)

This is intended to express suspense... Look down at what? At this companion:

﴿قَالَ هَلْ أُنْتَرِ مُطَّلِعُونَ﴾

﴿So he looked down and saw him in the midst of the Fire﴾ (Aṣ-Ṣaffāt 37:55)

I seek refuge from Allāh — he saw him in its midst, that is - its base and bottom... *Subhān Allāh!* This one at the heights of the 'Ilīyyīn while this one is in the lowest of the low, yet he is looking at him in spite of the great distance!

However, the manner of looking of the people of Paradise is unlike the manner of looking of the people of the world. There, a person will look at his dominion, which is a journey of two hundred years; he shall be looking at the farthest place just as he is looking at the nearest place, due to the perfection of his favors. If a person were to look as he looks in the world, he would not enjoy the bounties of Paradise. This is because (in the world) his gaze only reaches what is near, so many things are hidden from him.

So this one looked down from the heights of the 'Ilīyyīn to the lowest of the low, and saw him in the midst of the Fire. He said, addressing him:

﴿قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِين﴾

﴿By Allāh! You have nearly ruined me﴾ (Aṣ-Ṣaffāt 37:56)

This shows that he was persistently trying to mislead him into error. That is why he said: ﴿You have nearly.﴾ Meaning you came close, and:

﴿وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ ۝ أَفَمَا نَحْنُ بِمَبْثُورِينَ﴾

﴿Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell). “Are we then not to die?”﴾ (Aṣ-Ṣaffāt 37:57-58)

Until the end of the Āyāt.

I say, people used to argue (in amazement) concerning this, saying: “How can he be in the highest place, and address one he is looking at, and speak with him, while he is in the lowest place?”

But now, with the inventions of man, such as satellite, telephones, television and the like - a person can see someone inside of it, and speak to him, and look at him, though he is far away. Yet, we are not able to compare what happens in the Hereafter with what happens in the world.

* Therefore, ﴿Looking﴾ is general. They shall be looking at Allāh, looking at the their favors and at the punishment being meted out to the inhabitants of the Fire.

If someone says: “There is a problem here. Why would they be looking at the inhabitants of the Fire, while making jest of them and censuring them?”

We answer - by Allāh - how many times have the people of the Fire made the people of Paradise taste punishments, trials and harassment in the world?! He, Exalted is He, says:

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ﴾

﴿Verily! (During the worldly life) those who committed crimes used to laugh at those who believed﴾ (Al-Muṭaffifīn 83:29)

They laugh whether at their gatherings or while with the believers:

﴿وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ۝ وَإِذَا أُنْقَلَبُوا إِلَىٰ أَهْلِهِمْ اُنْقَلَبُوا فَكِهِينَ﴾

﴿And whenever they passed by them, used to wink one to another (in mockery). And when they returned to their own people, they would return jesting﴾ (Al-Mutaffifin 83:30-31)

Meaning, they would return (to their people) enjoying what they said:

﴿وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ﴾

﴿And when they saw them, they said: "Verily! These have indeed gone astray!"﴾ (Al-Mutaffifin 83:32)

Allāh, Exalted is He, says:

﴿فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝ عَلَى الْأَرَائِكِ يَنْظُرُونَ﴾

﴿But this Day, those who believe will laugh at the disbelievers. On (high) thrones, looking﴾ (Al-Mutaffifin 83:34-35)

They shall be looking at them, while they (the disbelievers) — refuge is with Allāh — shall be in the midst of the Blazing Fire.

Thus, this is from the completeness of justice from Allāh, the Mighty and Sublime, by making these people - who were annoyed in the abode of the world - rejoice over the favors Allāh gave them, and censuring these people who will be in the midst of the Blazing Fire.



﴿لِّلَّذِينَ أَحْسَنُوا الْحَسَنَىٰ وَزِيَادَةٌ﴾

﴿For those who have done good is the best (reward) and even more﴾ (Yūnus 10: 26)



The Third Āyah: His statement:

﴿لِّلَّذِينَ أَحْسَنُوا الْحَسَنَىٰ وَزِيَادَةٌ﴾

﴿For those who have done good is the best (reward) and even more﴾ (Yūnus 10: 26)

♦ ﴿and even more﴾ (Wa Ziyādah) refers to gazing at the Face of Allāh.

That is how the Prophet ﷺ explained it, as affirmed in *Ṣaḥīḥ Muslim*^[1] and others.

In this Āyah there is evidence of seeing Allāh, based on the explanation of the Messenger ﷺ who without a doubt, is the most knowledgeable of all people concerning the meanings of the Qur'ān. He has explained it as looking at the Face of Allāh, which is an addition to the favors of the Paradise.

So, it is a favor, but not the kind of the favors in Paradise; because the kinds of favors in Paradise have to do with bodies, such as rivers, fruits, other produce, and pure wives, and the joys of the hearts that come with that. But gazing at the Face of Allāh is the comfort of the heart. The inhabitants of Paradise will not see any bounty better than that. We beseech Allāh to make us among those that will

[1] Reported by Muslim (181) from Ṣuhaib, may Allāh be pleased with him.

see Him.

And there will never be another favor equal to this; not the fruits, the rivers, nor other than that, ever. That is why He said: *﴿and even more﴾* (Wa Ziyādah), that is — in addition to Al-Husnā (Paradise).

وَقَوْلُهُ: ﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

And His statement: *﴿There they will have all that they desire, and We have more﴾* (Qāf 50: 35)

The fourth Āyah:

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

﴿There they will have all that they desire, and We have more﴾ (Qāf 50: 35)

- ❖ *﴿There they will have all that they desire﴾* Meaning that is in Paradise — all that they desire.

It has been related in an authentic *Ḥadīth* that a man said to the Prophet ﷺ: "O the Messenger of Allāh, are there horses in Paradise? For I love horses." He ﷺ said in reply: "If Allāh admits you into Paradise, you will never desire to ride a horse of red ruby, with which you would be flown around whichever part of Paradise you want, except that you will have it." The Bedouin Arab said: "Are there camels in Paradise? For I love camels?" He replied: "O Bedouin! If Allāh admits you into Paradise, in it, you will get whatever your self desires, and whatever your eyes

could delight in."^[1]

So whenever something is desired, then it shall be, such that some scholars say that even if one desires a child, he will have a child. Whatever they desire, it will be theirs.

He, Exalted be He, says:

﴿وَفِيهَا مَا شَتَّهِهِ الْإِنْسُ وَكَذَلِكَ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾

﴿Therein, all that the one's souls could desire, all that the eyes could delight in, and you will abide therein forever.﴾ (Az-Zukhruf 43:71)

- ❖ **And His statement:** *﴿And we have more﴾*, that is in addition to what they desire.

Meaning if someone desires something, he is given that, and he is given something in addition, as in the authentic *Ḥadīth* about the last person to enter Paradise, wherein it is said that Allāh, the Mighty and Sublime, would continue to give him favor after favor, and he would say: "I am pleased" and He would say to him: "That is for you, and tenfold its like."^[2] That is, more than what he desires.

Many of the scholars interpreted the "extra" a the Prophet ﷺ had explained the "addition," that is, gazing at the Glorious Face of Allāh.

So there are four Āyāt that the author mentioned indicating

[1] Reported by Imā Aḥmad (5:352), At-Tirmidhī (2543), Abū Nu'aim in his addition to *Az-Zuhd* of Ibn Al-Mubārak (271), and Al-Baghawī in *Sharḥ As-Sunnah* (4385), from Buraidah Al-Aslamī, may Allāh be pleased with him. However, the *Ḥadīth* was graded weak by Al-Albānī in *Da'if Sunan At-Tirmidhī* (459).

[2] Reported by Muslim (188) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

that Allāh, Exalted be He, shall be seen.

There is also a fifth *Āyah* with which *Imām Ash-Shāfi'i*, may Allāh have mercy upon him, used as evidence, and that is His, Exalted be He, statement concerning the wicked:

﴿لَا يَنظُرُونَ رَبَّهُمْ يَوْمَئِذٍ لَّحُجُوبُونَ﴾

﴿Nay! Surely, they will be veiled from seeing their Lord that Day﴾ (Al-Muṭaffifin 83:15)

The evidence here is that what is veiled from those due to wrath, is seen by those others due to the pleasure. Thus, if the one who earned the wrath are veiled from seeing Allāh, then the people who earned the pleasure are to see Allāh, the Mighty and Sublime.

This is a very strong proof, because if everybody all together will be veiled (from seeing Allāh), then there is no point in specifically mentioning these people.

Therefore, we say: The *Āyāt* are five. And it is possible that we include with them, the statement of Allāh, Exalted be He:

﴿لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ﴾

﴿No vision can grasp Him, but His Grasp is over all vision﴾ (Al-An'ām 6:103)

According to what we will mention in refuting those who negate it, if Allāh wills.

Hence, this is the position of the People of the *Sunnah* concerning seeing Allāh, Exalted be He, and their evidence. It is unambiguously clear; none will reject it except ignorant or stubborn person.

They were opposed in this by groups of the people of *Ta'tīl*, among the *Jahmiyyah*, the *Mu'tazilah*, the *Ash'ariyyah* and others, and they tried to prove their view with revealed

texts that are not as clear, and intellectual claims

As for the Textual Evidences:

First: His statement, Exalted be He:

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي فَلَمَّا بَلَغَ لِمَّةً لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا﴾

﴿And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain, if it stands still in its place, then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious.﴾ (Al-A'rāf 7:143)

The evidence (according to them) in this *Āyah*, is that the word *Lan* (not, never) implies permanent negation, and the negation is a form of information, and the information provided by Allāh, Exalted be He, is the truth that cannot be abrogated.

The Refutation Against them is from number perspectives:

Firstly: It is not correct that the word *Lan* is used to express permanent negation; it is a mere claim that is not supported by an evidence. Ibn Mālik said in "*Al-Kāfiyyah*":

"Whoever considers *Lan* to express permanent negation

His opinion should be rejected while other than it should be clung to."

Secondly: Mūsā, may the *Ṣalāh* and *Salām* be upon him, did not request to see Allāh in the Hereafter; he only requested to see Him then, according to His statement: ﴿Show me

(Yourself), that I may look upon You ﴿﴾, that is now. Allāh, Exalted be He, then said to him (in reply): ﴿You cannot see Me﴾ meaning: "You cannot see me now." Then, Allāh struck a similitude for him, with the mountain, while Allāh made it collapse into dust when He appeared to the mountain. He said: ﴿But look upon the mountain, if it stands still in its place then you shall see Me.﴾

When Mūsā saw what happened to the mountain, he knew for sure that he could not see Allāh, and fell down unconscious due to terrible fear from what he witnessed.

We are saying that to see Allāh, Exalted be He, in this life is impossible because the state of the human is such that it can not withstand seeing Allāh, the Mighty and Sublime. How would that be, while the Prophet ﷺ had said about his Lord: "His veil is the Light, if He uncovers it, the Sublimity of His Face will incinerate as far as His Sight reaches in His creation."^[1]

But as for seeing Allāh in the Hereafter, that is possible because at that time, people will be in another world, where their state is different than their state in the world; as is known from the texts of the Book and the *Sunnah* about what will happen to people on the Day of Resurrection, and their stay in the abode of delight, or the Blazing Fire.

The third perspective: The impossibility of seeing Allāh in the Hereafter — to those who deny it — is based upon their view that its affirmation will indicate an imperfection with respect to Allāh, Exalted be He, as they have justified their negation with that. Based on this, the request of Mūsā to his Lord to let him see Him, was either because Mūsā was ignorant of what is required with regard to Allāh, and impossible regarding His case, or it was an act of

^[1] Its reference preceded.

transgression by requesting from Allāh what does not befit Him, if he knew that it was not possible in the case of Allāh. Accordingly, these rejecters would be more knowledgeable of what is required regarding Allāh, Exalted is He, and of what is impossible in His case, than Mūsā!! And this is the utmost misguidance!!

From this view, it is clear that in the *Āyah*, there is evidence against them, not evidence for them.

And in the same way, every evidence in the Book and the authentic *Sunnah* with which someone tries to prove falsehood, or negate the truth, then it will be an evidence against him, not an evidence for him.

The second evidence of those who negate seeing Allāh, Exalted be He, is His statement:

﴿لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

﴿No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Wellwith all things﴾ (Al-An'ām 6:103)

In refutation against them, we say the *Āyah* contains the negation of grasping; and seeing does not necessarily indicate grasping. Can't you see that one can see the sun, and yet he is not encompassing it by grasping it? So, if we affirm that Allāh, Exalted be He, will be seen, it does not mean that He will be grasped by this seeing, because to grasp (with vision) is more specific than mere seeing.

That is why we say that the negation of grasping is evidence for the existence of seeing, because the negation of the specific proves the existence of the general. If the general had also been negated, its negation would be necessary, and it would have been said: "No vision will see Him" because such negation indicates the negation of the

specific, not its opposite. And because if the general was being negated, then, negating the specific would be the kind of falsehood and deception that the Word of Allāh, Exalted be He, is free from.

Based on this, in the *Āyah*, there is an evidence against them, not an evidence for them.

As for the Intellectual Evidences Used by the Rejecters for the seeing:

They said: If Allāh is to be seen, that necessitates that he is physical, and being physical is not possible for Allāh, Exalted be He, because that would necessitate likening and comparing.

The refutation against them is that if by seeing Allāh, Exalted is He, it was necessary that He be physical, then it would be such, but we know with certain knowledge, that He does not resemble the bodies of creatures, because Allāh says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

«There is nothing like unto Him, and He is the Hearer, the Seer» (*Ash-Shūrā* 42: 11)

Even though the saying that being physical is to be negated or affirmed, is among the innovations of the people of *Kalām*. Neither its affirmation nor its negation is found in the Book or the *Sunnah*.

The rejecters have responded to the proofs of the affirmers (in this matter) with bland responses. They clearly altered the proofs, so much that it is not hidden to anybody. This is not the place to mention them (their responses); they are mentioned in more voluminous books.

The Behavioral Benefits We derive from these *Āyāt*:

As for the issue of seeing (Allāh), what would have a

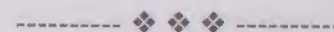
greater impact have on the behavioral perspective, because if someone knows that the best of all rewards is to gaze at the Face of Allāh, the entire world would be less significant to him. Everything will be sacrificed by him in order to see Allāh, the Mighty and Sublime, because that is the goal of every seeker and the utmost of desires.

If you know that you are going to see your Lord clearly with the vision of you eyes, by Allāh, the world will not be worth anything to you. So all of the world is nothing, because gazing at the Face of Allāh is the fruit that the competitors in good deeds are competing for, and that those who hasten, hasten for, and it is the utmost of the desire in everything.

So when you know this, would you hasten to that result or not?

The answer will be yes, I will definitely hasten towards that, without any hesitation.

In reality, to reject that seeing, is a great deprivation, but faith in it will give the person tremendous drive to end up at this goal, so it will be easy, and all praise is due to Allāh. The whole of the religion is easy, even if you feel some discomfort, the religion becomes easy. Thus, its basis is easy. If discomfort is found, it becomes easy a second time. If he is not able to execute the obligation, then that is removed for him. There is nothing that is obligatory in the state of incapability, and nothing that is unlawful in the state of necessity.



وَهَذَا الْبَابُ فِي كِتَابِ اللَّهِ كَثِيرٌ، مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا لِلْهُدَى مِنْهُ؛ تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ. . . .

"And, this topic is related in many places in the Book of Allāh; whoever ponders the Qur'ān, seeking guidance, the path of the truth will become evident for him."...



- **The author** ﷺ, said: "And, this topic is related in many places in the Book of Allāh; whoever ponders the Qur'ān, seeking guidance, the path of the truth will become evident for him."
- ❖ Concerning his statement: "This topic": Indicating the topic of the Names and Attributes.
- ❖ Concerning his statement: "Is related in many places in the Book of Allāh" that is why there is no Āyah in the Book of Allāh except that you find therein - in most cases - a Name among the Names of Allāh, or an action of His actions, or a judgment of His judgments. Rather, if you like, then say: "Every Āyah in the Book of Allāh is an Attribute among the Attributes of Allāh;" because the Glorious Qur'ān is the Word of Allāh, the Mighty and Sublime, and every Āyah therein is an Attribute among the Attributes of Allāh, the Mighty and Sublime.
- ❖ **Concerning his statement:** "Whoever ponders the Qur'ān": Tadabbur regarding a thing, means reflecting upon it, such as when turns away from it one time, and turns back to it another, so he repeats the expressions to understand its meaning. The one who ponders the Qur'ān, does so in this manner.

As for the intention, it is that it be done "seeking guidance." So his objective behind pondering the Qur'ān is not to find

support for his view, to gather an argument for falsehood; but his objective is to seek the truth, for the result will be as said by the author: "The path of the truth will become evident for him." What a marvelous result!

But that is preceded by two matters: Pondering, and a good intention; so the person is seeking the guidance of the Qur'ān; then, the path of the truth becomes evident for him.

The evidence for this is taken from many Āyāt. Among them are, His statement, the Blessed and Exalted be He:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

﴿And We have also sent down unto you the reminder and the advice, that you may explain clearly to men what is sent down to them﴾ (An-Nahl 16: 44)

Also, He, Exalted be He, says:

﴿كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ﴾

﴿(This is) a Book which We have sent down to you, full of blessings that they may ponder over its Āyāt, and that men of understanding may remember﴾ (Sād 38:29)

Also, He, Exalted be He, says:

﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ﴾

﴿Have they not pondered over the Word, or has there come to them what had not come to their fathers of old?﴾ (Al-Mu'minūn 23:68)

And He, Exalted be He, says:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

﴿And indeed, We have made the Qur'ān easy to understand and remember, then is there any that will

remember?﴾ (Al-Qamar 54:32)

The *Āyāt* concerning this are many, indicating that whoever ponders over the Qur'ān — but with this intention of seeking guidance from it — he will definitely achieve the result, and that is the clarity of the path of the truth.

But as for him who ponders the Qur'ān to try to confuse one part of it against another, to have a basis for arguing falsehood, and to support his views, as is found among the people of innovation and the people of deviation, such will be blinded from the truth. And refuge is sought from Allāh.

This is because Allāh, Exalted be He, says:

﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ﴾

﴿It is He Who has sent down to you the Book. In it are *Āyāt* that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation they follow that which is not entirely clear thereof, seeking Al-Fitnah, and seeking for its hidden meanings, but none knows its hidden meanings save Allāh and those who are firmly grounded in knowledge﴾ (Āl 'Imrān 3:7)

Meaning as for those who are firmly grounded in knowledge:

﴿يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا﴾

﴿They say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord."﴾ (Āl 'Imrān 3:7)

If they say this, they will be guided to the adequate explanation of these *Āyāt* that are not entirely clear. Then,

He says:

﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

﴿And none receive admonition except men of understanding﴾ (Āl 'Imrān 3:7)

And He, Exalted be He, says:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)﴾ (Fuṣṣilat 41:44)

